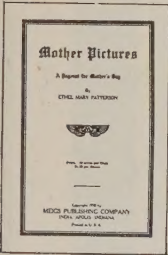


# Programs for Mother's and Children's Days

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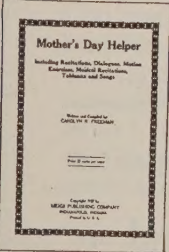
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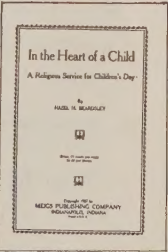
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## ILLUSTRATIONS—SERMONS

## HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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# The Expositor

*The Journal of Parish Methods*

## HE IS RISEN

The REV. R. B. PEERY

*Miracle stupendous!  
The tomb is rent.  
Power tremendous,  
From Heaven sent,  
Has brought the dead to Life.*

*God's seal is given  
The work of His Son,  
The grave is riven,  
The victory won,  
And there's an end of strife.*

*All ye that mourn  
Rejoice this day;  
Your loved ones borne  
To the grave away,  
Shall rise as He arose.*

*And ye shall live  
Beyond death's river,  
Where Christ shall give  
His saints forever  
Triumph o'er all their foes.*

# The Spectacle Sublime

THE REV. F. W. BOREHAM, D.D.

As I set my pen to paper this morning, there rushes to my memory one of the most lovely and romantic districts in the South of Scotland. The scenery itself is exquisitely beautiful, yet it is not of the scenery that I am thinking. A few miles away to the right is Abbotsford, the stately home of Sir Walter Scott, standing proudly on the enchanting banks of the picturesque Tweed. A few miles away to the left is Dryburgh Abbey, amidst the ruins of which Sir Walter slumbers; whilst, quite recently, Sir Douglas Haig was laid to rest beside him. But, away over the hill, nestles the quiet little village of Ettrick; and it is to Ettrick that my thoughts turn this morning; for Ettrick was the scene of the memorable ministry of Thomas Boston. Thomas Boston was one of the mightiest ministers that even Scotland has ever produced. His ministry is spoken of to this day as one of the most fragrant factors in Scottish history. Thousands of people used to partake of the Lord's Supper in his little church, or in the adjacent fields, and ministers were summoned from every part of the countryside to assist Mr. Boston in those memorable Communion services. The story of the beginnings of that fruitful and historic ministry is as beautiful as the lovely landscapes amidst which those incidents took place. When Thomas Boston was quite a boy, his father took him to hear the Rev. Henry Erskine conduct an evangelistic service. The boy could never recall Mr. Erskine's sermon; but he never forgot the text. "He seemed to look right down into my soul," Thomas used to say, "as he cried again and again and again: *Behold the Lamb of God that taketh away the sin of the world.*"

During his ministry at Ettrick, Mr. Boston repeatedly preached from the text. Indeed, it was the keynote on which his testimony closed. To the astonishment of his people, who knew that their minister was extremely ill, it was announced that, on a certain Sunday, Mr. Boston would preach morning and evening as usual. The worshippers gathered from far and near. The church was closed; but the people were assured that Mr. Boston would preach from the manse. His bed was drawn up to the bedroom window; the window was thrown open; and the sick man sat up in his bed, propped up by pillows, the wind toying with the locks of his thin, white hair, whilst in feeble accents, he briefly addressed those

gathered in the open-air. Very few could hear the actual exposition, but, by its frequent repetition, most of those present caught the text. "*Behold,*" he cried, "*behold the Lamb of God, which taketh away the sin of the world.*" He announced that he would preach again in the evening, and once more the people came from every part of that Scottish countryside, crowding round the manse window, whilst the old man, more feeble than ever now, sat up in bed and preached again from the same text. That night, after the crowd had melted away, Mr. Boston's daughter took her father gently to task. "Do you know, father," she asked, "that you preached on the same text morning and evening?" "Yes, daughter," the dying man replied, "I preached both times on the one text because that is the one thing that the people have to do — to *behold the Lamb of God that taketh away the sin of the world.*" Late that night, the pure, brave spirit of Thomas Boston passed away.

Now why was it that, in his boyhood, that text made such an impression upon Thomas Boston? And why was it that all through his ministry to that last day of his life he laid such stress upon it? It was because that text represents one tremendous truth. That tremendous truth is the truth that religion is essentially *spectacular* rather than *speculative*. It is not that I have to think out some vast, stupendous problem. It is not that I have to weave for myself some philosophy of life, of death, and of the world to be. But it is that I have to *look* at something. If the salvation of the individual soul depended upon the *speculative*, how would thousands fare in the world to come? How would little children fare? How would the feeble-minded fare? How would the debased and illiterate fare? But anyone can look. A little child can look. A man of wayward intellect can look. The poorest, the most degraded can look. All men can "*behold the Lamb of God, which taketh away the sin of the world.*" Any gospel to be worth preaching must be a gospel that can appeal to the little child, to the feeble-minded, to the poorest and most depraved. The message that rings out from all our pulpits — the message that is the essential glory of the Christian Church — is this: Look! Look! Look! There is life for a look at the Crucified One! *Behold the*



*Lamb of God!* Religion is not essentially speculative: it is essentially *spectacular*.

Now when you come to think your way through the Bible, you discover that there is very little said about the Lamb; yet what there is is exceedingly important. Indeed, one might affirm that the entire drama of the evolution of revelation is the drama of the Lamb. At the *beginning* of the Bible I find a story of a lamb caught by its fleece in the brambles — a lamb that was afterwards laid upon a near-by altar in substitution for the man who had been stretched upon those stones. And at the *end* of the Bible I find an apocalyptic vision, so sublime as to be almost dazzling, a vision of a Lamb seated upon the eternal throne, whilst all the hosts of heaven prostrate themselves adoringly before Him.

If you take the Old Testament, and let your mind hurriedly survey its contents, it becomes manifest at once that it divides itself sharply into three parts, like a literary work published in three volumes. For the Old Testament is simply the history of the Jewish people. And that history partakes of three distinct phases. There is the phase in which Israel was simply a family: its affairs purely family affairs — the affairs of Abraham, Isaac and Jacob — that is the *domestic* phase. Then there is the stage in which Israel became a tribe; a wandering, nomadic, gypsy tribe; with its tents and its tabernacle, its formulated rules and its organized leadership — that is the *tribal* phase. And then there is the stage in which Israel becomes a nation, with a land of its own, and legislation of its own and a literature of its own — that is the *national* phase.

Now the striking thing is that when you review these three phases — the *domestic* phase, the *tribal* phase and the *national* phase — you are instantly arrested by the fact that, embedded in the very heart and center of each stage, like a gem in the center of a crown or a dewdrop in the heart of a rose, is the story of the Lamb!

Think of that primitive time, the time of the patriarchs — of Abraham, and Isaac, and Jacob — when Israel was simply a family — the whole story a purely domestic affair. By far the most impressive episode in that phase of the Jewish career was the story of Abraham ascending Mount Moriah with his boy, whilst the boy looked up into the face of his father and said, "My father, behold the wood and the fire, but where is the lamb for the burnt offering?" That is distinctly and easily the most moving and

arresting story in that domestic phase of Jewish history. "My father, behold the wood and the fire." That is invariably humanity's problem. Behold the wood — the *material* aspect of religion — and the fire — the *emotional* aspect of religion — but where is the *Lamb*? Where is that which can remove the stain? Where is that by means of which the sin of the world can be taken away?

The most striking and dramatic story in the *second* stage, the *tribal* stage, of Jewish history is the story of the Passover. No one who has read it can ever forget the story of the angel who passed over the whole land, smiting the first-born of man and beast, from the prince upon his throne, the Pharaoh in his palace, down to the meanest peasant in Egypt. The first-born in every home was to die except where the blood of the paschal lamb had been sprinkled upon lintel and door-post. No story of the *tribal* stage of Jewish history is comparable in its grip and intensity to that story of the Passover — the slaying of the lamb, and the sprinkling of the blood on lintel and door-post, so that the angel might pass over and the first-born be spared.

Thus we come to the *third*, the *national* stage. Israel becomes a nation with a land of its own and a literature of its own. Yes, a literature of its own. And no literature in any age or in any clime can compare for a moment with the literature that, at that stage of its career, Israel gave to the world. It has been translated into every human language and cherished as a priceless treasure in every age. Now, I wonder, if I were asked to select from that majestic literature the passage that I felt to be its central, its most vital, its essentially fundamental stanza, I wonder which chapter I should choose? I fancy that any man, casting his eye over that wealthy hoard of history and poetry and inspired song would find little difficulty in making his decision. He would select, as the throbbing heart of the entire volume, the fifty-third chapter of the prophecy of Isaiah. And that chapter is essentially the song of the *Lamb*! Listen! "He was led as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so He opened not His mouth. All we, like sheep, have gone astray, we have turned everyone to his own way, and the Lord hath laid upon Him the iniquity of us all." So you have the thought of the lamb as the center, the heart the metropolis of all Old Testament truth.

(Continued on page 918)

# In the Cross of Christ I Glory

THE REV. MARTIN C. HAMLIN

Pride is the ever-present and never-failing passion of the human race. All the sons and daughters of Adam sooner or later find some object in which they think they can glory.

"A pride there is of rank — a pride of birth,  
A pride of learning, and a pride of purse,  
A London pride — in short, there be on earth  
A host of prides, some better and some worse."

One will pride himself in what he has which his neighbor lacks; another will compliment himself in what he has accomplished which none other so well could have accomplished; and still another will shower himself with congratulations because of what he is, superior in rank and influence to his fellows.

The avaricious glory in their wealth, the vain in their distinction, the strong in their strength, the self-righteous in their virtue, the wise in their wisdom.

Some will even glory in their filthy rags, their wretched hovels, their crass ignorance, their evil passions, their lusts and their vices; that which should call forth their bitterest condemnation.

Groping in the darkness of sin we humans are so prone to boast of the substance when we have only the shadow, the sounding brass and the tinkling cymbal.

Gold, in which we pride ourselves, and on which we build our fairy castles of hope — what is it? Mere clay! And as the poet so poignantly queries,

"Can gold calm passions or make reason shine?  
Can we dig peace or wisdom from the mine?"

And is not "all the wisdom of this world foolishness with God?" as Paul argues in his first letter to the Corinthians. Does not man "dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" as one of Job's comforters laconically concludes. "Betwixt morning and evening they are destroyed. They perish forever without any regarding it. Is not their excellency which is in them removed? They die, and that without wisdom." For "all flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass."

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving-kindness, justice and righteousness in the earth: for in these things I delight." Thus saith the Lord through his prophet, Jeremiah.

It is not unto us but unto God that the glory belongs for anything that we are or have, and we rob all Heaven when we boast unduly of our own merits and abilities. As Beecher so eloquently and forcibly puts it: "If I were a pupil of Titian and he should design my picture, and sketch it for me, and look over my work every day, and make suggestions; and then when I had exhausted my skill, he should take the brush and give the finishing touches, bringing out a part here and there, and making the whole glow with beauty; and then I should hang it on the wall and call it mine — what a meanness it would be! When life is the picture, and Christ is the designer and Master; what unutterable meanness to allow all the excellencies to be attributed to ourselves!"

If there was ever a mortal on this earth who might legitimately have boasted of his personal merits and attainments, it was the great apostle to the gentiles. His illustrious lineage, his conspicuous party affiliation, his distinguished citizenship, his eminent social status, his marvelous scholastic attainments, his wonderful conversion, his celebrated literary talent, his outstanding position in the church, his extraordinary visions and revelations, his brilliant missionary career, his matchless contribution to the history of Christianity and mankind — any one or all of these marked excellencies might well have been made the ground of boasting.

Here was a man, taller and bigger than all others save One; a moral and intellectual and spiritual giant. And yet this truly great man looks upon himself as one born out of due time, the least of the apostles, not worthy to be called an apostle, and less than the least of all saints (1 Cor. 15:8, 9; Eph. 3:8).

Not in favorable birth nor lofty station nor social prestige nor human virtue does he gratify his pride. No! All these things, he would plainly have it understood, were



formerly objects of no little pride to him, while yet he walked in the vanity of his own mind, having the understanding darkened because of the blindness of his heart. But now that carnal heart had been emptied once and for all time of such vainglory, and he was viewing himself and the world about him in a far different light. God had enlightened his mind and given him a new vision. Shattered forever was the deceiving glass through which he formerly looked.

Over against the distant horizon, towering high above the chaos of this world and the wrecks of his own pride, there stood out in lonely grandeur the most remarkable object that human eyes have looked upon. This object, so beautiful, so glorious, so wonderful, so sublime, decked with heavenly majesty and splendor, had captivated his entire attention. It became the new focus of all his affection and of all his pride. It was none other than the glorious cross of our Lord and Saviour Jesus Christ!

O how he did glory in that cross! Never for one moment did he forget it or cease to admire it. "Far be it from me to glory, save in the cross of our Lord Jesus Christ," he wrote with large letters and with his own hand to the Galatians (Gal. 6:14).

Well did he know and realize that this cross was despised and abhorred by the world at large. Men would sneer at it and look upon it as obnoxious and scandalous. But he loved that old cross. He was willing to stake everything on that cross.

"What things were gain to me, these have I counted loss for Christ," he avers. "Yea verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ" (Phil. 3:7, 8).

"What though the whole world rise up in frenzy against me as against a madman," I fancy him to say; "what though they laugh me to scorn, despise me, mock me, ridicule me because I make my boast in the cross; what though they seize me violently with cruel and murderous hands, drag me into dark dungeons and lock me up in dingy prisons; what though they beat me with many stripes and load me with heavy chains, and in blood-thirsty fury, lead me to the stake; still will I cherish that glorious cross; still will I cling to it with unflinching faith! Among friends or foes, in evil report and in good report, in liberty

and in bonds, in life, in death and in eternity I will ever glory in the cross!"

And why did the great apostle thus glory in the Cross of Christ? Why do we glory in the same cross?

We answer —

That nowhere else has such matchless love been revealed as was so marvelously exhibited when Jesus Christ, God's only begotten Son and Heaven's richest treasure, offered up on Calvary's Cross the supreme sacrifice that was required for the redemption of our souls. It was there that Jesus paid the utmost penalty of sin — your sin and my sin — by his voluntary and vacarious death on the cross. Surely the vain pomp of this world must fade and lose its charm, as with the apostle, when our view is fixed on a spectacle of love so dark and so sad, but yet so amazingly glorious.

When we consider what mighty power there is in the cross; power to combat and vanquish all the combined forces of evil; power to bruise the head of Satan; to take the sting from death; to rob the grave of victory; to disarm hell of its terrors; to release every captive from the guilt and bondage of sin; what else can a rational being do but glory in that cross!

When we realize the transforming influence which the cross exerts on the individual, the home, the community, the nation; the victory that it gives over inbred sin; the dark passions that it subdues; the fierce temptations that it overcomes; the new virtues that it supplies; we cannot but lavish our highest tribute of praise upon that cross, which by its magic touch changes the vilest sinner into the holiest saint.

Let the wild savage draw near, if you please; let him stand at the foot of the cross erected for his salvation, and what is the result? The cross completely transforms him. The savage, brutal nature that terrorized all humanity before is conquered; he becomes a new creature in Christ Jesus, no longer dreaded and feared as a savage, but respected and loved as a Christian.

And so let the procession continue. Let the drunkard, the harlot, the thief, the gambler, the infidel, the unclean sinner of every name and description draw near. See how the cross makes honest, upright and honorable men and women of them all!

(Continued on page 916)

# The Institutional Director

By ONE

Happy and blessed is the Minister who can devote the major part of his time to visiting the flock and preparing his sermons. He is thrice-blessed if he has one upon whom he can depend to adjust the little matters that mean so much in a well ordered church.

We will all agree that the educational and recreational program of the local church is important. That this part of the life of the church functions successfully and effectively is the responsibility of the one titled, *Institutional Director*.

Perhaps it will be helpful for us to list some of the specific duties of this officer of the church:

Assisting in the Sunday School; advising the activities of the young people's societies; cooperating with the men's organizations; keeping the appointments of the Church in order, so that conflicts are avoided and all are kept happy; directing the boys and girls week-day educational and recreational activities; overseeing all the organizations of the church and acting as an agent for the Minister and the officials of the church; calling on members and making contacts; representing the church at denominational and community gatherings; giving vocational guidance; teaching training classes of volunteer leaders.

It will be readily seen by this partial list that the *Institutional Director* is more than an "Assistant Minister." He is really devoting the major portion of his time to the week-day activities. He cannot be called the "Director of Religious Education" for the responsibility of the religious training does not rest upon him. In a smaller church that cannot afford both an Assistant Minister and an *Institutional Director*, the experience of many suggests that the latter be employed. He then should direct all activities of the Church not specifically the duties of the Minister. This will permit the Minister to spend more time on pastoral and religious work, yet without the church neglecting its recreational programs, as is too often the condition.

So much for the duties — now concerning the qualifications. First and foremost he must have a real spiritual background and message. Unless the Church is coordinating all its branches around one aim, that of helping its people "to grow in grace and in the knowledge of Jesus Christ," it is little more than a club-house viewed from this standpoint. The *Institutional Director* should give this emphasis. Another important characteristic should be orderliness. His job is to see that all things are "done decently and in order." Further, trying situations come up that call for tact, discretion, a sense of humor and self-control. Inasmuch as he will touch some who are not definitely connected with the church, there would be a warm personal agreeableness. This is invaluable. He must know how to greet people, how to mix with strangers, how to shake hands, and how to talk to people. The *Institutional Director* who has cultivated and pleasant manners has before him an open door to wide usefulness.

Likewise, the important quality of enthusiasm must not be overlooked. He must have life. He must have keen and ardent interests. He must be alive to the world and interested in all fields of human endeavor. At once someone will say — "Isn't this rather a large order?" It certainly is. But a man of this type is the one who is most successful and effective.

A word concerning the training for this office. It is desirable that he be a graduate of a Theological Seminary or a School of Religious Education. He will find practical use for training in Psychology, Methods and practices of church work, Leadership, Handwork, Physical activities, and a broad educational background.

It is our belief that a new office is emerging in church circles, and will be filled by the *Institutional Director*. Modern conditions demand that the church emphasizes a week-day program that enables its members to fulfill the words of the One who said, "I came that they may have life, and may have it abundantly."



# My Great Perplexity

THE REV. A. LINDER

My great perplexity was a real experience several years ago when I was asked to officiate at a funeral service by a Mrs. W. Turner, whose husband was supposed to have been drowned in the Mississippi River.

Mr. and Mrs. Turner lived in most meager circumstances about four squares from the river in a tenement district of St. Louis, Missouri. Mr. Turner was a hard-working man but occasionally he would yield to the temptation for alcoholic beverage and go on a spree for weeks at a time. During this drinking-spell he would leave home, friends and community so that his wife became accustomed to his periodical absence and made little effort to find him.

One hot summer day Mr. Turner lost his job and was very much excited and filled with anger when he returned home. His wife gave him some money and sent him to the corner grocer for some bread for dinner. It was then about eleven o'clock. The dear husband, however, never returned and the good wife submitted, as she frequently did, to the inevitable and then spent weary days looking for his return to the meager fire-side and faithful companion. Day after day went by while friends and relatives visited and comforted the wife in her distress. After about ten days the body of a man was found floating in the Mississippi river at the foot of Arsonal Street, which is near the home of the Turners. Gossip and suspicions immediately led to evil surmises. Representatives of the police department called on Mrs. Turner and notified her of the possible death of her husband. The body and clothing corresponded with that of Mr. Turner, so that friends, relatives and wife were quite unanimous in his identification. The body was removed to the rooms of an undertaker and all usual arrangements for mortuary occasions were provided for. The poor wife was prostrate with grief and saying so many complimentary things about her husband with

whom she had lived in peace and harmony for about twenty years. She did what Thucydetes said, "All men are want to praise him who is no more."

I had been informed about the man's life and prepared the obituary, selected appropriate hymns and studied for a suitable sermon. My wife and some singers of the congregation went to the funeral parlors, while I waited for the man who was to call for me, then pick up the mourners and then bring us to the same place. The mourners and I were about to leave the Turner home for the funeral chapel, and the wife was weeping bitter tears. Words of comfort and consolation were being spoken when the mysterious thing happened. Amid hysterical screaming and wild consternation Mr. Turner entered the room. He immediately sensed the situation, but he did not know that people had thought him dead and arrangements for his burial were made. In this perplexing situation I scarcely knew, as pastor, what to say and how to act toward the husband, wife, relatives and friends. After trying to create a spirit of reconciliation and calm composure I went to break the news of the mistaken identity to the undertaker and to the people assembled for the solemn service. My wife reproached me for being late on entering the chapel. I said to her, "Never mind, the funeral is not to be." This is one sermon I could never get out of my system, and many words of sympathy were wasted that cannot be recalled.

I thought of the disciples and the risen Lord as he entered the room barred against any intrusion. What a contrast between the two situations. Jesus spoke peace to his disciples and strengthened their faith in a living Saviour and the resurrection and life eternal. The return of this man, given up as dead, revealed a dissatisfied attitude of hatred and chided his wife for ignorance and going to so much expense unnecessarily.

## EDITORIAL

### Current Popular Thought

**I**N the March issue of *The Expositor* appeared an article captioned, "The Minister in Current Popular Thought." It is worth study, for whether the fact is countenanced or ignored, the minister *is* in current popular thought and the manner of his presence is not always complimentary.

It is hard for some of us to understand just why the minister should be caricatured by word and pen in "current popular thought" and those of us who are least concerned about how the average man thinks or speaks of the ministry are the ones largely responsible for the fact of a frequent and unfortunate appearance of the profession in such "current popular thought."

This noon I sat across a modest luncheon table from the western manager of the oldest and most prominent business magazine published. He raised the question of the minister in "current popular thought." The immediate cause for his raising the topic was a newspaper clipping which we both had seen and by which we both had been offended. The clipping was the report of a talk given by a mid-west pastor who was speaking as a bidden guest in a far west city. He raised the ever-popular subject of prohibition and was quoted as having said, in effect, by way of emphasizing his personal view of the breaker of the liquor law, as well as several other matters to which he gave scant concern, "I wish it were legal for me to shoot the breakers or the 18th amendment. I would be happy putting such fellows through the tortures of the old Spanish inquisition, before the shooting."

There is a world of difference between expressed bigotry and narrow-mindedness, and the divine expression of love, compassion and forgiveness nor does it always take so thoughtless a statement to indicate that difference. With the human heart set to find fault with the church and its leaders, as it appears to be today, a double responsibility rests upon him who represents the church and it certainly behooves the minister of today to speak sanely and with full reason even upon such subjects as he may feel deeply, rather than try to impress his hearers with an impassioned, childish, Christless outburst which can not but heap disgust and mistrust upon his unworthy head and the institution he so faithlessly represents.

James III was not written for the mere practice of ancient penmanship, it was written for the admonition of the brethren. "The wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Strive for such wisdom in the interest of both the cause you serve and the minister in "current popular thought."

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### Ancient Soot

**T**HEY say, "Everything comes to him who waits," to which some wag added, "if he waits long enough," which may account for the fact that I now sit in a low-vaulted, mud-plastered and soot-covered hole, well up on the face of a canyon wall and look down two-hundred, possibly three-hundred feet, upon the circular, excavated ruin of the communal house of a red-skinned people who lived and labored better than ten centuries ago.

It has been a long wait for this much-needed vacation and the sun's warmth we now know is that which beats down into the canyon of the Rito de los Frijoles where it cuts its ragged gash through the Pajarito plateau in New Mexico. The deep-worn and age-old Indian trails cut deep into volcanic rock by the passing of ancient moccasined feet; the more recent trails picking their precarious ways high up above the tiny, yet roaring falls so far below, now supply that exercise not known in the realm of the office desk and chair.

By an amazing, yet surprisingly simple, calendar, kept through the ages by the annual



growth rings of trees, this snug little hole, in which I sit and try to dream back through the centuries, was carved before the years could boast of four figures. Better than a thousand years ago a man had climbed to this little refuge with less trembling of knee and beating of heart than I now know. With his flint or fire drill he had started a blaze in the center of the floor. The narrow smoke vent over the door, like the domed ceiling, is still black with the soot of fires long dead. Instinctively I draw my fingers across the rock over my head and they come away smudged with ancient soot.

Like sin, the marks are ever with us. Passing generations of men will not blot it out. It is there and there it stays to tell, all who have eyes to see, its story of man's earlier day.

J.M.D.

## But Let It Be Sane

MISCELLANEOUS Circular, number five, put out by the U. S. Department of Agriculture, says, under the picture of it, "A visit to the Ceremonial Cave, high above the canyon floor, by trail and ladder appeals to the venturesome." That may or may not have had some influence over the directing of our steps a few days ago, when we took the fascinating trail on up the canyon, passed innumerable cliff ruins, which still yield, to the keen of eye, volcanic glass arrow heads of Indian generations long wiped out and forgotten, to the foot of a great volcanic tufa and rock cliff up whose face we climbed on insecure log ladders and narrow trails to the Ceremonial Cave.

We examine the little rooms carved in its sides. We climb down into the covered kiva, where the Indian government and court meted out justice, created laws, declared and ended wars.

We saw wisps of dream-smoke issuing from the crude chimney at the front of the kiva. We heard the low murmur of guttural Indian tongues coming from a sober-faced, brilliantly-painted and blanket-covered circle of black-haired warriors. Off in the distance, we heard the hum of the squaws who dared not approach the kiva. Off across the canyon, where the rock wall meets the barren mesa, we saw an enemy scout appear for an instant, only to dart silently away among the scrub pines. A dog barked in the distance. The upper ends of the ladder, projecting out of the roof door into the kiva became animated and one by one, in single file, the members of the ancient race climbed out. A fire was lighted on the spacious floor of the cave. About it the warriors started to move, at first slowly, with but occasional, low-mumbled mutterings. Just as the pent-up excitement of the band seemed about to burst into full fury, there was the sound of crunching feet on the tufa trail and rough ladder steps, and a couple of panting, cooing young folks climbed up onto the cave floor, tossed a small rock or two over the edge, ran to the kiva ladder, disappeared into the kiva dark, suddenly emerged, she took a hasty snap-shot of him posing on the ladder and called, "Come on Kid, we've seen the Ceremonial Cave." With that they disappeared down the precipitous trail and we heard their flighty chatter die off in the distant grove of big, shaggy-barked pines.

Of course, the war dance about to be started before our very eyes was postponed, for those ancient Indians we managed to find down there are most shy. The whole tribe vanished, even before we were fully aware of their going. Some day they may come back for us. Until that time when we may go back to find them, we are glad of the opportunity that was ours and of our ability to let our imagination have full sway.

At best we are an unimaginative lot, in this day of realism, and we miss much of life's joy because we are so. Dreaming dreams and seeing visions should not be confined to either youth or age. It is the heritage of all and that pastor who so far steps aside from the well-worn trail as to cultivate his powers of imagination—and powers they are—will find his newly chosen path one of endless and happy possibilities.

J.M.D.

## Builders

**D**ICK is five, an only child, informed and self-reliant to an amazing degree for one of so tender years. Dick picked up an old screen sash to which were still tightly fastened a pair of rusty and unwieldy hinges which evidently interfered somewhat with Dick's plans. Turning to his father, who was nearby at work, he said: "Daddy, will you take these hinges off for me?" I expected the father to drop what he was doing to satisfy the child's request, but it was not to be so. Instead the father pointed to a man-sized screwdriver lying near the porch steps and said: "Why Son, there is the screwdriver, suppose you do it yourself."

It was not the act of a father whose interest was not in his son, much as it might have appeared so. The truth was that his help was of greater worth and more permanent value than had he actually done as the boy asked, for if Dick ever had had any question in his mind as to his ability with the screwdriver, that question was shortly answered once and for all. He found that with a little effort he could do it himself. New selfreliance came. He is a man in the making.

The wise pastor naturally assumes the same position as the wise father. Growth comes only with exercise. Give your people work to do, evidence your unquestioned faith in their ability to use the school or parish screwdriver and you will be building up a working corps with morale to labor on for the kingdom long after your own labors have ceased.

*JmR*

## Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT



Mr. William E. Foster

On February 2nd, St. Paul's Evangelical Lutheran Congregation of the Iowa Synod, dedicated a new church building at Dudley and Elton Roads, Cleveland, Ohio. The completion of this building marked another long step forward in the church life of this group.

St. Paul's is to be congratulated upon successfully carrying to completion an undertaking of this nature with the full cooperation of the whole congregation.

St. Paul's is of great interest because it is a church of moderate size, designed and built with the care and thought usually given only to expensive structures. St. Paul's church demonstrates that it is possible to build a truly ecclesiastic and artistic church building, using only genuine materials and honest workmanship, at a moderate cost.

For a number of years St. Paul's congregation occupied an unsightly wooden structure which they had acquired from another denomination. They were a mission group and it was necessary for them to begin in a small way. In time their numbers grew until the inadequacy of their old church building became very obvious.

A committee was appointed to investigate the advisability of moving to a residential district. Their old church building was located in a section of the city that had passed its prime, but, nevertheless, was still a residential district, although cheap in character. The church stood on a narrow pie-shaped lot with streets on two sides. The result of the committee's investigation showed that the cost of a building site suitable for their purpose would be a severe tax on the resources of the congregation.

At this point it was decided to consider the advisability of remaining on their old lot which, because of its peculiar shape and the condition of the real estate in the neighborhood, was practically without value.

After weighing the advantages and disadvantages of the old location, St. Paul's congregation very wisely and with Christian self-denial, decided to re-build where they were. They felt that they had no right to abandon the neighborhood in which they were located and leave it without a proper church and they were willing to have the

personal inconvenience of driving two or three miles to their church rather than to shirk their duty to the community.

Having decided to build in their old location, they engaged the writer as their architect and asked him to study the situation and see what could be done. The result of this study and the whole-hearted support of the congregation and especially Rev. Mutschman, the pastor, has resulted in the erection of their new church building.

The greatest length of the building is 119 feet, the greatest width is 55 feet. It has accommodations for both church and Sunday school. The church is designed to seat 250 people and is simple, but correct Gothic. Special attention has been given to the historical and liturgical requirements of the Lutheran Church. It is built of brick with genuine limestone trim. The windows in the church have genuine stone tracery filled with leaded glass. The church is covered by an open timbered ceiling of pleasing design built honestly from solid timbers. The choir is located in a small balcony over the entrance, which was found more advisable than the chancel location, because of the small size of the lot.

The building is very well furnished with pulpit, reading desk, altar rail and pews of very pleasing design, manufactured by the Theodor Kundtz Company. The altar and font are of limestone designed especially for the building. Above the altar is a very beautiful stained glass window made by R. Toland Wright, depicting various incidents in the life of Christ.

From the exterior, the building is particularly pleasing through study to produce an economical and a well-balanced design. It can be understood best by glancing at the accompanying cut. The side entrance is enhanced by a belcoche which serves the double purpose of concealing the chimney and making a very interesting feature of this part of the building.

On the first floor level, besides the church proper, there is a room large enough for 125 pupils, with adjoining class rooms for the study period. In the basement we find the necessary heating and ventilating equipment, a large room for the use of the ladies and a large assembly room from which a stage opens for social purposes. A Sunday school of 300 pupils has been provided for. There is also a kitchen and space for several class rooms.

The most remarkable thing about the whole enterprise is that the complete cost of the building with equipment, furnishings and architect's fee, ran less than \$43,000. The actual general contract was only \$36,502.60. The cost of the whole enterprise worked out at \$172.00 per seating which is far below what is usually considered the minimum cost for church buildings, and this was done under city building conditions and without sacrificing quality in any way.



## Value and Cost

In this article we will discuss two topics of vital importance to successful church building, *value* and *cost*. Although these subjects are totally dissimilar, they effect each other to a great extent and have become so confused in the minds of many people, that cost is often considered a measure of value. We are often asked what a church of a given size is worth. This is an abstract question that cannot be answered, for it depends upon the design, arrangement, the needs of the community and many other factors. A church might be of little value in one location, while the same building

their proper uses; executive ability to conduct properly the work and to protect the church's interests; and last but not least, leadership capable of receiving and holding the support of the congregation.

Needless to say, it is impossible for any committee to do all these things for itself, to attempt to do them is sure to court failure. Building committees should consider how the great corporations in this country are so successfully managed and follow the same methods. The committee is in reality a board of directors of a corporation formed to expend funds for the erection of a building. The directors of the U.S. Steel Company, for example, are not skilled in the technicalities of making steel, they are simply a collection of good business executives who can judge men. They appoint managers in whom they have confidence and then rely on these managers to produce results. They know that management is the greatest factor in the success of any business



St. Paul's Evangelical Lutheran Church  
Cleveland, Ohio

in another community would be of tremendous value.

Of course the purpose of such a question is to learn the cost in money, which is a concrete fact and can be accurately answered, but the wording of the question shows utter misunderstanding of true value.

The attempt to make a building of utmost value to the community, may increase its cost above that of a building of less value. But the converse is not true, increasing the cost of a building will not always increase its value.

We are too apt to consider value from the standpoint of a banker who is most interested in the actual money value of the property and is not so vitally interested in the religious value.

To plan a church of maximum value at minimum cost is the problem that confronts church building committees. The proper solution of such a problem requires a thorough understanding of the needs of the church for worship, education and fellowship; an accurate survey of the community; a careful analysis of the type of congregation to be counted upon; their wealth and social life; the chance for growth or the possible loss of members through moving away; a thorough knowledge of building construction as applied to church building; experience in church planning; ability to produce a beautiful design at the minimum cost; accurate knowledge of the cost of materials and



St. Paul's Evangelical Lutheran Church  
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and they are governed by quality in management, and not the salary the manager demands. They insist on reports at regular intervals on all branches of the business and make suggestions only when

these reports seem to require it. In this manner the business requires a minimum of their time, never-the-less every branch of the business is under the direct management of an expert of known ability in his line. The result is a successful and a constantly growing business.

A church building committee should act in much the same way. Members should not bother their heads about technical details of construction and materials but should concentrate on the broad aspects of the problem such as size, financing, creating and maintaining the support of the congregation, etc. These activities can easily occupy all the time that a committee can spare and only the committee can properly perform them. By choosing an architect with adequate church experience, the committee can rest assured that the purely technical questions will be adequately attended to. It should be remembered, that although there is very little difference between the fees of reputable architects, there can be a great difference in the actual value of the service received. The architect, though primarily an artist, must still be the master, either in himself or through others with whom he is associated, of all the applied sciences necessary to sound and economic building construction.

Committees should not let a small difference in fee determine their choice of an architect. The best professional service is always the cheapest, all things considered, and the poorest is invariably the most costly. Even if an inexperienced architect gives service that is 95 per cent efficient, which would be a very high rating, he is too expensive, for the 5 per cent of unwisely spent money added to whatever he is paid, would have enabled the church to have had the services of the best architect in the country.

Most expensive of all are the free plans often donated by some sincere but inexperienced draftsman in the congregation. In all our experience we have never known a successful church built from such plans. The plans and specifications are the foundation on which the whole enterprise rests, no wise man will knowingly weaken the foundations.

At the present time, the Gothic style is preferred for church building, by the majority of people. It will never be used exclusively, as there are other styles that deserve consideration and under certain circumstances may be preferable. In fact if ignorant imitators continue to build cold, dead and soulless buildings with pointed arches, under the delusion that they are producing Gothic architecture, the style as a whole may fall into disfavor.

The colonial style probably ranks next to Gothic in popularity, but it runs a very poor second place. The advocates of Colonial base their preference on cost. They say that Gothic is elaborate and expensive. Let us explain the facts and see just what the truth of the matter is. We shall not consider intangible values such as emotional appeal, for although very real and of utmost importance in a church building, they cannot be exactly valued. From a dollar comparison where does the advantage lie?

When we think of Colonial, a picture appears in our minds of a simple little New England church built of brick, with white columns and pediment in front, a graceful spire and white trimmed windows. The brick walls are often painted white or cream, and to complete the picture, there should be heavy shadows cast by ancient elms. But when we think of Gothic, we do not think of the simple little English parish church, but of the great cathedral. No wonder our first impression is one of economy and simplicity on the one hand with grandeur and great cost on the other.

Gothic is not a system of pointed arches, it is not an elaborate system of ornamentation, it is a system of masonry construction in which every expedient is used to build permanently and scientifically. The pointed arches were evolved for structural reasons. The ornamentation is cut into existing structural surface to enhance the beauty and is not an essential point of the style. In fact the great cathedrals could be stripped of all their ornamentation and still possess charm and emotional appeal through their form alone.

When we compare Colonial and Gothic let us consider two buildings of equal size and simplicity.

In order to seat the congregation we must have a large room. In the Colonial building this room will have a flat or curved plaster ceiling, ornamental plaster cornice, moulded wood trim around all window and door openings and carpeted floors. Above the plaster ceiling we find a roof space with the usual beams and rafters necessary to support the roof. In the Gothic church, on the other hand there would be an open timber roof, in which the design of the roof trusses has been made a thing of beauty, that adds to the attractiveness of the whole room. We actually see the under side of the roof planking. In this design structural elements have been used to create beauty. By omitting the plaster ceiling, found in the Colonial church, a feeling of height and size has been obtained at an actual saving in cost. In the Gothic type we find windows trimmed with stone, with the leaded glass set directly in the stone, which eliminates the wood sash and trim of the Colonial church and so removes the danger of decay and the expense of constant painting. The tile floor of the Gothic church, if properly chosen, will be noiseless to walk on; it will not cost any more than a good carpet with deadening quilt and wood floor below it, as used in the Colonial church; it will be more sanitary, will not wear out and will look far more costly than a carpet.

The exterior comparison of the two churches is all in favor of the Gothic. The beautiful columns, pediment and steeple of the Colonial church are of wood, require painting and are subject to decay. They are simply decorative details without which the Colonial church would be an ugly box. We also find a wide wooden cornice running completely around the building. This is also purely ornamental and a source of continual expense. The wooden window sash and frame require constant painting and attention and are also points of

(Continued on page 912)



# The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

Director of Country Church Department  
Presbyterian Church in U. S.



Henry W. McLaughlin, D.D.

## ANSWERS TO LETTERS

So many letters, propounding questions suggested by the article under the head of "Town and Country Church" in *The Expositor* of February, have been received that it is impossible in this issue to reproduce them and give an answer to each. We have classified the questions under four heads:

1. Letters about church union. The union of all denominations is desirable, but it is an impractical dream as long as the advocates insist upon having a union of conformity to their own denominational peculiarities.

Cooperation is possible. County ministers' associations will do much toward bringing about unity of spirit in town and countryside. As long as there is unity of spirit, the fact that there are Christian bodies of different names does not destroy the unity of the Church, especially if we think of the Church as "God's divinely instituted society for the answering of the prayer 'Thy Kingdom Come.'" Every Christian group which promotes the coming of the Kingdom either by preaching the gospel, as a witness or otherwise, is a part of the Church.

2. Letters asking about fields of service in the country and text-books on country church courses. It matters not what your training has been, if you think of serving in the country you should make special preparation for the rural pastorate. You should read a few good books on the country church and take some special courses in country church work. If you will write to *The Expositor*, 815 Caxton Building, Cleveland, O., we can furnish you the following books suitable for texts in country church courses:

The New Call, McLaughlin, \$1.25.

Christ and the Country People, McLaughlin, \$1.00.

Country Church and Public Affairs, McLaughlin (paper bound), \$1.00; cloth, \$2.00.

The Story of John Frederic Oberlin, Beard, \$1.00.

Steeple Among the Hills, Hewitt, \$1.75.

I suggest the following Rural Pastor's Schools:

Vanderbilt School of Religion, April 21 to May 2, Nashville, Tenn.

Ohio State University, June 23 to July 4, Columbus, Ohio.

University of Wisconsin, June 30 to July 11, Madison, Wis.

Purdue University, July 14 to 25, Lafayette, Ind.

Cornell University, July 21 to August 2, Ithaca, N. Y.

Virginia Polytechnic Institute, July 27 to August 1, Blacksburg, Va.

Round Table on the Country Church, Institute of Public Affairs, August 3 to 16, University, Va.

3. Letters with reference to surveys, and blanks for same. We have prepared blanks in pads of fifteen, put up in envelopes with instructions on the front how to make the canvass and instructions on the back how to conserve results. These Every Member Friendly Canvass Pads are 10c each or \$1.00 per dozen, and can be secured by writing to the Country Church Department, in care of *The Expositor*.

We expect to discuss the question of making community surveys in the June number of *The Expositor*.

## The Pastor's Salary

Last summer I was invited to address a meeting of a Country Life Association. On arrival I found myself before an earnest group of negro ministers and laymen.

The question was asked: "What is your most difficult problem?" The answer was: "The money problem." So we proceeded to have a round table discussion on this question.

Of course, the country pastor's salary was introduced. One layman arose and said: "I think we pay our preacher pretty liberally." I said: "What do you give him?" He said: "Twelve dollars a day. He lives in the city and comes out to our church once a month, and we give him twelve dollars for it." When we consider the service rendered, I am inclined to think that this negro layman was right. A great number of our country churches are being supplied by men who have some other vocation and preach at the country church once a month or oftener. Some of them are barbers, carpenters, clerks, school teachers, college professors, theological professors, etc. They have some other profession and the matter of preaching at a country church is a mere side issue. The trouble is that so many of the country churches are satisfied with this kind of a program and are willing to pay the man so much

a Sunday because it is cheaper than to have a resident minister. Sandy, well in his cups, was coming home late one Wednesday night. From an unguarded pit he heard a familiar voice calling for help. As he drew near he recognized the voice as that of his pastor. Peering over the edge of the pit, Sandy said: "Weel, weel, if it is na the meenister. But ye'll no need tae keep up sic a shoutin'. It's only Wednesday nicht and ye'll no be needed till the Sawbeth." One of the greatest curses of our country churches is that so many of them think that the only time they need a minister is on Sunday.

The country church in this new day needs a resident, qualified ministry who can put on a 365 day a year program. No other kind of a ministry is adequate and no country church should be content with less. A minister who gives all of his time and energies to one or more yoked churches should have a salary which will enable him to be free from care and other vocations. My personal belief is that in order to put on the right kind of a program in the average country parish there ought to be a budget for local expenses of around \$3,000. This will provide a salary of from \$2,000 to \$2,500.

Of course, there are many congregations in which the people are exceedingly poor and the

minister who serves in such a field should accommodate his standards of living to that of the people. All of our town and country ministers should learn to practice the simple life.

Servants in the home of a village or country preacher are out of the question. A good house with all the modern conveniences is better than servants. Wise leadership can usually secure this. Rev. J. Kenton Parker, pastor of Center Presbyterian Church, North Carolina, is a college honor man and has the degrees of A.B., A.M. and B.D. He was a city minister. About three years ago I had a letter from him saying: "I have just read an article by you in the Biblical Review and I feel the call of God to go to the country." He soon afterwards became the pastor of his present congregation. He writes under the date of January 29, 1930: "The progress of Center Church under the blessing of God is due to the loyalty, hard work and spirit of cooperation of our people. This was shown in the way our beautiful new manse was built and practically paid for in a business-like manner, without the pastor having to be burdened with the financial part of it. The congregation appointed a good building committee which took the matter in charge and erected it for about \$600 less than the lowest bid. The manse is located on the hard road between Statesville and Charlotte and is soon to be equipped with electricity." The Center congregation is composed of people of moderate means and only 120 members. Modern conveniences are a good substitute for servants.



Center Church Manse

There are certain fixed charges against a minister who serves in the country pastorate. The city minister may get along without an automobile, but the country minister finds one a necessity especially if he serves a large area. I found in my country pastorate that it cost me about fifty dollars a month, or \$600 a year, to own and maintain an automobile. Formerly many country charges had a large plot of ground or a little farm about the preacher's home. With a horse he could work his garden and probably a plot of ground as a sort of avocation but now he does not keep a horse and cannot plow his garden or work his plot

with his Ford. Books, newspapers, clothes, etc., are more expensive for a country minister than for one who lives in the city.

Parish boundaries should include more families if the pastorate is to have an adequate budget. Fifty to one hundred families, if they give anything like the tithe, can not only maintain a budget sufficient for the pastor's salary, local promotion such as the parish paper, religious educational program, etc., but also will be able to give an amount equal to their local budget to the benevolent causes of their denomination. Of course, the various denominations should see that the minimum salary of their minister is fixed high enough to constitute a living income. And in order to reach this amount, in certain pastorates subsidies will be necessary. Subsidies though are frequently a curse, making parasites of pastorates that ought to be self-supporting. A negro pastorate in Arkansas was supported by a \$250 annual subsidy. That was all the salary the pastor received. The subsidy was withdrawn. The next pastor taught the people to tithe their time. Most of them were working for day wages. He raised a salary of \$750, though the people were very poor.

Farmers find it difficult to calculate what is their tithe, but if some wealthy man would offer to add ten per cent to the sum equal to their living expenses during the year and their net income over and above this, most of them would be able to make the calculation. A spiritual blessing will never come to many of our country churches until they have learned stewardship. Of course, we have the double dilemma. No country church can adequately support a resident qualified pastor until it has been developed in stewardship. No country church can develop in stewardship without a qualified resident pastor. So the only solution to this problem is for some missionary agency to assist in the support of a minister until the pastorate can be brought to self-support. For the sake of its own spiritual life the pastorate should come to self-support as soon as possible.

Farmers can be taught a sense of partnership with God. They can be led to dedicate a portion of their time, a portion of their acres and a portion of their income.

The officers of the church should work out a budget and have it adopted by the congregation.

This should be done whether it is a whole time or two or more yoked churches. The envelope system should be used providing for a contribution on every preaching Sunday. Rev. J. W. Suttle, Baptist minister, who is pastor of four yoked churches in Shelby County, North Carolina, has envelopes for contributions on each Sunday of the year, having them collected at the Sunday school hour, whether there is a preaching service or not. His regular salary is \$2,860. This is supplemented by at least \$300 a year given him by his congregations when he conducts his own special revival meetings. One of the churches always pays \$100 extra for the meetings.



# Expositions

## Answers to Questions

PROFESSOR A. T. ROBERTSON, Litt.D.

*"Concerning the doctrine I would say just this: Consubstantiation implies a mixing of the bread and wine with the body and blood. We of the Lutheran faith do not attempt to say in what way Christ imparts to the communicant His body and blood, except that the bread and wine are the vehicles through which the body and blood of Christ are communicated to the communicant."*

E. B. Kreisler,

Woman's Memorial Lutheran Church, Spartansburg, S. C.



Archibald Thomas Robertson  
Scholar, Author, Teacher, Lecturer

In these words Pastor Kreisler sets forth the Lutheran faith on the Lord's Supper instead of the word "consubstantiation" that I used as coming from Martin Luther. I am delighted to have him state the present day Lutheran view. I was wholly unaware that I had misunderstood it for which correction I am grateful to Pastor Kreisler, though Webster's Dictionary explains "consubstantiation" as the Lutheran view. He quotes also from the Wittenberg Concord these words: "We deny the doctrine of transubstantiation, as we also deny that the body and blood of Christ are locally included in the bread." So that ought to make clear the Lutheran view of the Lord's Supper.

*"What is a correct definition of the word 'revellings' in Gal. 5:19  
"What is the difference in meaning between lasciviousness  
(aselgeia) in Gal. 5:19 and revellings (komo) in 5:21?"*

C. G. Vincent,

24 North Chester St., Indianapolis, Ind.

Thayer defines komos "a revel, a carousal, i.e., in the Greek writers proper a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends hence used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry; plural, revelings." This is the word used by Paul in Gal. 5:21, and also in Rom. 13:13 and 1 Pet. 4:3. In Galatians the word komoi is preceded by methai (drunknesses) which shows the atmosphere. In Rom. 13:13 komois is followed by methais and also by koitais (chamberings) and aselgeiais (wantonnesses). In 1 Pet. 4:3 both aselgeiais and komois occur as well as Epithumiais ('usts), oinophlugiais (wine-drinkings), potois (drinkings), and athemetois eidololatretais (unlawful idolatries). Thayer defines aselgeia as meaning "unbridled lust, excess, licentiousness, lasciviousness,

wantonness, outrageousness, shamelessness, insolence." It is used of "gluttony, venery," "wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males or females."

Surely this is a graphic picture of the two words aselgeia and komoi for a theological lexicon.

*"The question under controversy is whether or not a sinner is baptized with the Holy Ghost when he is saved, and, if so, how can it be harmonized with Paul's statement, 'One Lord, one faith, one baptism?'"*

Earl Cobb,

Birch River, W. Va.

Paul apparently refers to the one act of water baptism after conversion and has no allusion to the baptism of the Holy Spirit. It should never be forgotten that the one hundred and twenty who who on the Great Day of Pentecost received the power of the Holy Spirit were already devout Christians. They did not receive the baptism of the Holy Spirit when they were saved nor when they were baptized in water. The Holy Spirit began a new dispensation on the Day of Pentecost under which we now live. The Holy Spirit is promised to all of us who will allow ourselves to be used by Him for the service of Christ.

*"Give the shade of difference, if there is any, between the Greek 'born' and 'begotten' in 1 John 5:1; Matt. 2:2; John 3:1; Peter 1:23."*

C. L. Nicely,

Arlington Baptist Church, Knoxville, Tenn.

The Greek word in Matt. 2:2 is *ho techtheis* first aorist passive participle "the one born (just born)" from *tikto* to bear. In 1 John 5:1 the word is *gegennetai* perfect passive indicative of *gennao* to beget and means "has been begotten." In 1 Pet. 1:23 the word is *anagegennemenoi*, perfect passive participle of *ana-gennao* to beget again, "having been begotten again," regeneration or the new birth, the same idea as that in 1 John 5:1 made

plainer by the addition of *ana-* (again) to the verb. In John 3:3, 4, 6, 7, 8 the word is also *gennao* as in 1 John 5:1, and is used here both of the natural birth and of the spiritual birth.

"What is the difference between Petra and Petros in Matt 16:18?"

S. F. Conrad,  
Charlotte, N. C.

*Petra* means a ledge of rock jutting out from a hill. *Petros* signifies a stone and is distinguished from *petra*. Liddell and Scott say: "There is no example, in good authors, of *petra* in the sense of

*petros*, a stone." Thayer, however, says that *petros* was also used for "a ledge, a cliff," but gives no examples as proof. The usual word for stone is *lithos* and Peter uses it of "living stones" in 1 Pet. 2:5 where he refers to Christ's words in Matt. 16:18. He quotes the Septuagint use of *petra skandalou* (rock of stumbling), figure of stumbling against a ledge of rock. The papyrus give an example of "royal stones (*lithous*) out of the rock" (*petras*, ledge). If Jesus used Aramaic in his words to Peter in Matthew 16:18, then the Aramaic *kipro* makes no such distinction in itself.

## Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

### FIVE CHARACTER STUDIES OF THE CHRIST

Men have "lost the combination;" hence the world and life seem to them today an insoluble enigma. "They walk on in darkness:" *kai ho peripatohn an teh skotia ouk oiden pou hupagei*. John 12:35. Yet the one "open sesame" to the world's mystical mystery is right at hand. It is the Name of Him "in whom are all the treasures of wisdom and knowledge hidden." Col. 2:3. Christ is the Key to the Riddle of the Universe. Let us see how this will help us, in studying "the great things of the soul." And today we will study (all too briefly, indeed!) five striking aspects of Christ's person and work.

1. Christ the Inspiring Expositor. Luke 24:27, 32, 44-46.

The crucifixion accomplished, the scriptures fulfilled, the risen Christ appears to Two on the way to Emmaus and, chiding their despair, shows them, from heaven-given law and God-breathed prophecies, how that from of old these supreme events had been divinely ordered. *Kai arksamenos apo Mohuseohs kai apo pantohn tohn prophethohn diermekneusen autois en pasais tais graphais ta peri heatou*, And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. In other words, he gave a marvellous example of ideal expository preaching.

(1) His sermon was built absolutely upon the Word of God. It postulated as certain, both the sure truth and the abiding authority of the Holy Scriptures. And it was devoted unreservedly to the one object, of discovering and declaring to men what God had said for their salvation.

(2) So the theme of his sermon was, the Bible's Testimony to the Crucified, Risen Christ. Coursing through all the holy writings, Jesus showed how these had foretold, with infallible truth and with divine exactness, the fruition of God's plan for the redemption of mankind.

(3) The impression produced upon his two hearers was most fit, for such a sermon. Christ's sermon thrilled them to the very soul. *Kai eipan pros allelhous, Ouchi heh kardia hehmohn kaiou-*

*meneh ehn en hehmin hohs elalei hemin en teh hodoh hohs dieknoigen hehmin tas graphas*. And they said one to another, Was not the heart of us burning within us while he spoke to us in the way, while he opened to us the scriptures? "Our hearts burning within us!" This is the fit effect from true expository preaching. Some say that expository preaching is dead today. Woe to Church and to Ministry, if this be so! Let us back to Jesus now: receive the divinely interpreted Scriptures from his hand: follow him in revering, exalting, expounding that Word of God. Then shall the bewildered Church of today hear again, with burning heart, the Christ's application of his expository sermon in the upper chamber: "And behold I send forth the promise of my Father upon you: ye shall be clothed with power from on high!" Luke 24:49.

2. Christ the Perfect Progressive. Matthew 5:17 (17-48.)

The average Progressive tends to become an iconoclast; the normal Conservative is apt to be converted into a reactionary; either one is injurious to the truth. Christ was neither the one nor the other, because he was both: the perfect Progressive and the ideal Conservative fused in unity immutable. Very remarkable is this evidenced in Matthew 5:17-48, when hermeneutically understood. Let us follow the course of the thought: *Meh nomisehte hoti ehlthon katalusai ton nomon eh tous prophetas; ouk ehlthon katalusai alla pleh-rohsai*, Don't imagine that I have come to do away with the law or the prophets; I have not come to make away with them, but to fill them up full (with fuller, more perfect meaning.) *Amehn gar legoh humin, heohs an paralltheh ho ouranos kai heh geh*, For in truth I declare to you, that until shall pass both the heaven and the earth, not a letter *i* nor the tip end of a character in the law shall fail. (There is the mighty Conservative! Yet in section after section of this great discourse he goes right on to show himself the perfect Progressive. Listen to him now!)

"Scribes and Pharisees seek rightness with God's law through observances scrupulous; but I say to you, that your rightness with God must be more



perfect far than theirs, else you shall never enter into his kingdom spiritual. Their rightness is merely of the form; yours must needs be of the living soul.

"Look you, then. The Law says, Kill no man: but I this deeper teaching add—Be brotherly, Be sympathizing, Be loving, to all men! (vss. 21-26.)

"The Law commands, Commit no adulterous act: but I press far higher, and demand that every inmost thought be pure, dwelling in a snow-white heart. To gain this you were wise, if need be, to pluck out eye or lop off limb; so much more is soul than body life! (vss. 27-32.)

"Again, the Law says, If you swear to God, never renegue. But I exhort you, for your spirit's good, Swear not at all. Conscious of human helplessness, presume not to proffer soul-binding oaths before high heaven; but, casting yourself wholly on his grace, speak simply and humbly unto God. (vss. 33-37.)

"The law permits that hard-hearted men retaliate; demand exact desert. But I flood that law with love divine; I urge a Godlike goodness, giving and asking nothing back again. (vss. 38-42.)

"Likewise that ancient Law consents that men repay enmity with hate: but here my glorious Gospel far transcends. God is your Father; be his sons! God is love, and loveth all: so, as his sons, love all your fellow men with perfect love!" (vss. 43-48.)

Is not our Christ the perfect Progressive, in that, conserving all earlier truth, he now makes all truth new with a higher, diviner, more spiritual truth in every part? Perfect model for Progressives in every age!

### 3. Christ the Ideal Conservative. Matthew 13:51, 52.

*Sunekhte tauta panta? Legousin autoh, Nai. Ho de eipen autois, Dis touto pas grammateus matheutheis teh basileia tohn ouranohn homiois estin anthrophot; oikodespoteh hostis ekkallei ek tou thesaurou autou kaina kai palaia:* Have you understood all these things? They reply Yes. "Well then, remember that every Scribe well-trained for the Kingdom of the Heavens is like a householder who brings out of his storehouse new things and old." (Weymouth, 3d ed.)

There is your ideal Conservatist, as Jesus pictures him.

(1) He is an *oikodespotehs*; the ruler of an established home;

(2) A home which he has inherited, and of which he is proud for the ancient family treasures it contains;

(3) A home which he himself has further enriched with new treasures, by his own industry;

(4) And both the new treasures and the old are precious in his sight, and often exhibited to his friends.

There stands a noble picture! A conservatist, but not a bigot; broad minded, but no indifferentist; progressive, but nobly constructive; holding fast to the great, unchanging truth of God revealed of old, yet with eyes ever open to the light of the new truth which breaks forth from

God's Word and Works; and loving as brother every man who loves our Lord Jesus Christ with perfect sincerity."

Is not our Christ the ideal Conservative? If Christians will but absorb his spirit, follow him, the old inconclusive conflict between Progressives and Conservatives will cease forever; both sides united in him who is both in himself. Christ is the Key; the Clue; the Way to Peace.

### 4. Christ the Divine Worker. John 5:17.

*Ho de Iehsous apekrinato autois, Ho Palehr mou heohs arti ergazetai; kagoh ergazomai,* But Jesus answered them, My Father worketh even until now; I also work! They had accused Jesus for working at healing on the Sabbath. The logic of his defence was, "My Father works right along at the same thing: if God does, I will." Profound subject here for study: God's World-old Work of Human Healing! The Spanish saying glimpses the truth: *Dios es El que sana, y el medico lleva la plata*, God is the one who heals . . . and the doctor carries off the silver! All nature is permeated with God's healing forces ever acting.

But our heavenly Father has worked even until now at many other works of blessing. (1) God ever works at feeding his creatures—man, and every living thing. Ps. 145:15. (2) God ever works at making things beautiful. In every season he fills the earth with beauty; and he covers every scar in nature cunningly, with lichens, creeping mosses and climbing vines. (3) God ever works at making people happy; little children, and grown-up if they will let him. (4) And above all, God ever works at making people holy. And in all these things Jesus, the Divine Worker, both helps his Holy Father, and teaches men to do the same. *Theou gar esmen sunergoi*, Yea, in truth, fellow-workers with God are we. 1 Cor. 3:9. *Makarioi hoi katharoi teh kardia, hoti autoi ton Theon opsontai*, Blessed are the pure in heart, for they shall see God; see him even now at beautiful work in nature and in human life, with a heavenly Father's love. And Jesus is the perfect explanation of it all!

### 5. Christ the Consummate Preacher. Luke 4:18.

*Pneuma Kurioi ep' eme; hou heineken echrisen me ewangelisasthai ptochois; apostalaken me kehruksai aichmalotois aphesin kai tuphlois anablepsin; aposteilon tethrausmenous en aphesei; kehruksai eniauton Kurioi dektion*, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are crushed down, to proclaim the year of acceptance with the Lord. Behold the inspired picture of the Perfect Preacher: his message and his mission! (1) Chosen of God; (2) Anointed and empowered by the Holy Spirit; (3) Bearer of a God-given Gospel of hope and life for all sinners; (4) Himself deeply sympathetic with crushed prisoners of Satan and sin; and (5) That picture all fulfilled in Jesus Christ!

Have we not found the "lost Combination," the Key to "the mystery which hath been hid from

ages and from generations?"—which is "Christ in you, the hope of glory." Col. 1:26. And have we not found a whole sheaf of rich, ripened sermon themes, for earnest study and inspiring preaching?

My paternal grandfather, Homan Hallock, inventive genius of Plainfield, Mass., of Smyrna, of Malta, and of Constantinople, who gave to the Eastern reading world Arabic type and the printed

Bible, gave also to the Western banking world the "Time Lock," with its mystic "Combinations." But my great Heavenly Father gave to the whole world the one Key to all the mysteries, all the locked doors, all the barred labyrinthine passages, of Humanity's House of Life! The clue, interpretation, and "open-sesame" of all? Just "Jesus Christ, and Him Crucified."

## De Profundis

THE REV. PROF. PAUL H. ROTH, D.D.

The Easter splendor will be fully caught only by those who see it against the profound darkness of Gethsemane and Golgotha. In both of these awful depths the Saviour's *De Profundis* rose. It will serve for us as well. As we prepare to lead our people into full appreciation of the glorious triumph of the Resurrection, we shall find no better help than this great 130th Psalm to bring us into the fellowship of our Lord's suffering and to express our own great and conscious need.

Out of the depths do I call unto Thee, Jahveh —  
O hearken to my voice, Adonai.  
Let Thine ears be attentive  
To the voice of my supplication.

If Thou shouldest mark iniquities, Jah —  
Adonai, who could stand?  
Yet with Thee is the forgiveness,  
That Thou mayest be feared.

I hope in Jahveh, my soul hopeth,  
And upon His word do I wait.  
My soul waiteth for Adonai,  
More than watchmen wait for the morning,  
More than watchmen for the morning.

Wait, Israel, for Jahveh,  
For with Jahveh is loving-kindness,  
And with Him redemption abundantly.  
And He will redeem Israel  
From all its iniquities.

However we may explain the puzzling caption "A Song of Degrees," here is certainly a true psalm of steps, ascents; a veritable ladder-psalm on which the suppliant rises step by step from depths of misery and sorrow to the height of absolute trust in God and security of redemption.

And in this character it has proved its power again and again. As the Sixth Penitential Psalm the ancient Church made great use of it and all her children knew it well. As a part of the burial office it has served and does still serve in ministry to the grief-stricken and bereaved. No psalm-text is better known than *De Profundis*.

There are special examples, of great interest, showing the perennial power of this ancient prayer in lifting men out of the depths. John Wesley tells us that he heard it chanted on the afternoon of that Wednesday, May 24, 1738, in St. Paul's Cathedral, before he went to the famous room on Aldergate street whence he was to come out not only a changed man himself, but a mighty reviver of evangelical religion. Richard Hooker, greatest of Anglican theologians, dwelt upon it in his dying moments. Theodore Beza, Calvin's associate and successor at Geneva, a notable translator of the Psalms, departed this life with the



Prof. Paul H. Roth, D.D.

third verse of this Psalm on his lips, "If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?"

It was a great favorite of Luther's. The reformer recited it again and again in his frequent moments of sharp pain of body and of critical illness. His immortal hymn, *Aus tiefer Noth*, is a free rendering of the *De Profundis*. Asked once by his table-companions what are the best Psalms, Luther replied, "the Pauline Psalms." Requested to specify, he named Psalms 32, 51, 130, 143. In fact in this Psalm the great fundamental thoughts of forgiveness, through sheer mercy, of acknowledged and deeply-felt sin and guilt, and of a salvation which is a spiritual redemption, are brought forth in a manner truly Pauline.

There is moreover a piercing pathos in these words that strikes to the heart like the cry of a drowning man, a passionate earnestness that calls on the Lord eight times in these few words by name. If ever a prayer struck the authentic note of desperate need and utter, sole recourse to the Almighty, this prayer does. It bears its own credentials; "out of the depths" it came, and into the depths of human experience it goes, "deep answering unto deep." I don't know where there are words that haunt and penetrate one more with the sense of man's lonely misery than those of the first three verses, nor words that more sensitively, subtly convey the winning to the light than those that follow, from the first tentative



question, "If Thou, Lord, shouldest mark iniquities, Lord, who could stand?" to the triumphant assurance of the last two verses.

*Verses 1 and 2.* Here is no tame, conventional worshipper, but someone in terrible trouble. He is calling out from "depths," *maamaquim*, depths of desperate distress. The full form of the figure as given in other places is that of being sunk in deep waters. Redoubled cries ring out plangent to the Throne. He cries to the Lord by His various names. Mark the urgent iteration of this call for help. I call unto Thee. Hearken to my voice. Let Thine ears be turned. To my loud and urgent entreaty, *techinah*. He calls not only, he importunes for the favorable hearing, *shama biy*, that the crisis demands; he calls the Lord to turn, *quashshuwoth*, his ears in strained attention. This, indeed, is wrestling prayer.

*Verses 3 and 4.* All rests now with God. His life hangs upon the divine compassion. Iniquities (the stress is upon this word). If iniquities, Lord, Thou shouldest mark. Mark, *shamar*, means observe closely and precisely record and preserve against strict punishment. If the Lord did thus keep books on the sinner's iniquities. But the whole implication of the *if* is that He does not so deal with sinners. Lord, who could stand? A rhetorical question. The unexpressed answer is of course, no one. This thought is confirmed by the following *kiy* introducing the opposite. The Lord is not one who marks iniquities, but one with whom there is forgiveness. Yet, *kiy*, with Thee (emphatic position), with Thee preeminently, is *hasseliychah*, the willingness to forgive. That Thou mayest be feared. This at first is a mysterious connection of thought. But the meaning is evident. The Lord will be "feared" or revered as He who overwhelms the sinner by the supreme magnanimity of taking away both sin and punishment in answer to penitent faith. These two verses came to that twice-born soul, John Bunyan, as a ray of light in the midst of his long struggle out of the City of Destruction toward the liberty of Christ.

*Verses 5 and 6.* If Jahveh is as these preceding verses describe Him, then one will not despair. Hope springs forth. Note the piling-up of verbs to express the anxious yet confident expectation of

help. He hopes, his soul hopes, he waits on His word, his soul waits, waits more than watchmen for the morning. There is an indescribable quality of yearning intentness created by these repetitions, as of lone sentinels waiting for the relief of their watch, as of anxious night-long vigils beside sickbeds. We think of aged Simeon and Anna in days of apostasy waiting for the consolation of Israel. Our national anthem begins with the picture of a captive patriot seeking through "the dawn's early light" the sight of his country's flag. The Psalmist's whole soul is brought into the mood of hoping in and waiting on God. His soul is *ladhonai*, unto the Lord, as a flower to the light. The depths, whatever they are, in which he lies, are as an anxious night, through which however the light is already beginning to penetrate, and which will end, he knows, in the Lord's own time, in the brightness of the perfect day.

*Verses 7 and 8.* And not for him only, but for all Israel as well, whose need and condition is the same and for whom trustful waiting is likewise the road to salvation. No member of that ancient race could think of himself as apart from it and its destiny. Moses would have had his own name blotted out of the book of life for his people; Paul would have accepted the anathema for his brethren according to the flesh. Thus the Psalm cries at the last, and if some ancient glossator put these words there, as some think, it makes no difference, for the generations who have worshipped through this Psalm, after they have voiced their deep longings through it, have cried out "Wait, Israel, for Jahveh."

And this is the last and highest step of this psalm of "ascents." With Jahveh is loving-kindness, the loving-kindness that takes away the guilt of sin and its consequences and puts pardon, freedom, joy, peace into its place. With Him is redemption abundantly, in richest measure the willingness and power to bring redemption. And this "redemption," and here we reach the height, is not as often in the Old Testament, the redemption that delivers merely from enemies and outward distresses, but the true redemption of the spirit, for the last words of this "Pauline Psalm" are these: And He will redeem Israel from all its iniquities.

## Sermons

### WHICH TEMPLE YE ARE

Fifth Sunday in Lent (Judica), April 6. Morning.  
The Rev. Charles W. Anderson, D.D.

1 Cor. 3:17.

The Temple of Solomon was the most beautiful structure ever erected by man. It has never been surpassed. Nothing before its time, nor since, has ever equalled it for matchless magnificence and glory. Standing, as it did, on the height of Mount Moriah, sparkling with alabaster and shining with

gold, it stood out a dream of beauty against the dark green of the background of Olivet. No wonder, then, that when the Queen of Sheba looked on this marvel of the ancient world, she cried: "The half was never told me!"

There are some exceeding pertinent moral and spiritual lessons which can be learned from the building of King Solomon's Temple.

#### 1. It Rose in Silence

There was no sound of hammer, or axe, or any

tool of iron heard in the house while it was building. Noiselessly, and in perfect quiet, the building rose from its foundation to the topstone. All the timbers of acacia and cedar, and of the other woods used in the erection were prepared far, far away from the scene of labor. Hiram, King of Tyre, performed this part of the work. The stone, too, was quarried miles away from Jerusalem, and, at the quarry, prepared. The gold and silver, whether it were to be used to adorn the Temple itself, or fashioned into sacred vessels, was all manufactured away from the place of the building. Then, at the time appointed, all things were brought together, and the glorious edifice duly erected and consecrated to the one true and living God.

*Silence!* It is in quietude and silence that our God performs His marvels in the realm of nature. No noise and clang like the manner of the world's work. "Behold the lilies of the field, how they grow." But can we hear them grow? "First the blade, then the ear; after that, the full corn in the ear." Silently, and without clamour, does this miracle proceed. In silence, except for the whispering winds which kiss the growing wheat and flowers. In quietness, except for the gently falling showers which nourish and urge on the growth. Yet in silence the wheat arises and stands before us in the early summer a field of laughing beauty. Such a miracle is a solemn protest against our materialistic notions of procedure.

*Silence!* In silence character is built up. There is forming day by day, in every soul in this world, either a thing of beauty or of horror. God grant it may be beauty! And that thing of beauty, touched by the hand of God, wakened by His grace, grows up in the heart where Christ is welcomed. And on through the days this glorious thing grows into His likeness. It rises in silence, we know not how, but to beholders it is a thing of beauty and a joy forever.

## 2. It Was According to the Plan of God

King Solomon was the wisest of monarchs; the most gifted of rulers. He was greater than them all. But, even though he was so full of learning and wisdom, God did not allow him to build His House alone. As afore-time when Moses and Aaron beset themselves to erect the Tabernacle in the wilderness God gave them specific instructions for its fashionings, so, when Solomon attempted the erection of the House of Jehovah, God gave His plans for the building.

We read, "Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the mercy seat. And the pattern of all that he had by the spirit." "All this," said David, "the Lord made me understand in writing by His hand upon me, even all the works of the pattern." So the House was erected by the plan of God.

*According to the plan of God!* It is given unto every child of man to build according to a noble plan. God has a plan for every man. That plan, perhaps is not known at the inception of life,

but as the years run on, the purposes of God in us become manifest. Yea, mark well what I say, I am convinced that God plans well for every soul ushered into this world. Oh, I grant you it is not given unto us all to travel the same path from the cradle to the grave. Some go by depths of sorrow and suffering; others swing along on the heights of joy. Full many of us walk on the highway of poverty and struggle; while the few saunter by on the rod of wealth and ease.

But what matters the way — whether the high road or low road — God's plan is to make character, and out of the hurly-burly of circumstances accomplish His good will in us.

If a man spoils his destiny — if a hell aflame is blazing ahead of him — it is his own fault. God, who is Love, wills it not, but longs to bring every mother's son and daughter to Himself and Heaven. "God is not willing that any should perish, but that all should come to repentance." Wesley, filled with the love of God, penned these words:

"To save poor souls out of the fire,  
To snatch them from the verge of hell,  
And turn them to a pardoning God,  
And quench the brands in Jesus' blood."

So all any of us can do is accept the plan of God and build life accordingly. Build, then, on the rock foundation of Christ's redeeming love. Grow up into Jesus in all things even unto the measure and the stature of the fulness of Christ. If we so plan with God it shall be that at the end He will say:

"He builded better than he knew;  
The conscious stone to beauty grew."

## 3. God Dwelt There

Within that sacred place an inner shrine shut off from the eyes of the curious by a veil of purple and scarlet, dwelt the Eternal. Beyond that veil once only a year went the High Priest, carrying with him the blood of a lamb which he sprinkled on the Mercy-Seat for the sins of the people.

The Mercy Seat! In the Holy of Holies was the ark of the Covenant. Over the ark were winged figures covering it. Their outstretched wings were towards the wall, while where their inner wings kissed together, was where God met with His people.

*Think of it! God — Who dwelleth in the Heavens above — came down among His people.* Here He would dwell. Here was His resting place. God would dwell! How prophetic is the utterance. Did not the most High God consent to dwell for a while in a mortal body? "The Word (which is God) became flesh and dwelt among us." God tabernacled in a human body. "He took upon Him the form of a servant and was made in the likeness of men."

That, too, is a parable for "as Christ was born of Mary," so God is waiting to be born in each one of us. He is "the High and Lofty One that inhabiteth eternity," yet He will also dwell "with him that is of a contrite and humble spirit."



Ponder, then, these things. Your body is the Temple of the Holy Ghost. Solomon's Temple was only type and symbol of the glorious human frame. Well has Novalis said: "We touch Heaven when we lay hands on a human body;" and Chrysostom adds: "The true Shekinah is man."

In secrecy and quiet, then, let God work on in

thee! Be thou reconciled to the designs which the Father has for thee here! And forget — O forget not, that God is not confined to temples made with hands, but wherever there is a humble heart earnestly desiring Him, there will He dwell. "Ye are the Temple of the Holy Ghost." "Which Temple ye are!"

## Salvation as God Gives It

Fifth Sunday in Lent (Judica), April 6, Evening.

The Rev. Fred Smith

"For the grace of God that bringeth salvation hath appeared to all men."—Titus 2:11.

At first thought it might seem to some that this topic is far removed from the areas of practical life. There is a proverb which reminds us that second thoughts are best. Perhaps this is such an occasion. There are those today who are insisting that man can be saved by himself alone. Salvation is the sum of our high resolves, not particularly the fruit of our high religion. Religion for these teachers seems to be nothing more than morality working to the uttermost. God is given a vacation. They are Pauline in their thinking up to the measure of his statement that we must work out our own salvation, but they do not go on with Paul to say that it is God that worketh in us. I rather think this topic has very practical significance for our day.

For our encouragement it is good to remember that in our day men are coming to see that, in the last analysis, manhood is definable only in terms of those things which are more than money. The ultimate success of a man is never in the amount of his accumulated finances, but in the measure of his faith. The yard-stick of personality is not in Bradstreet, but in Christ. Of a certain man I saw it written that "he was a great success, but he was not a great man." I saw the point. The world had crowned him with a fading crown of glory. In the accountings of God he would not cut much of a figure. So might it be with all of us. Unless a man give more attention to his salvation than to the matter of his savings the time will come, for him, when he will have neither.

When once any man interprets aright the longings and yearnings of his heart, he can phrase them at last in the cry of the Philippian jailer: "What must I do to be saved?" This is life's most recurring cry. To be saved — not alone from physical danger or bodily sickness, though it may mean that; but saved from the dark slaveries of the spirit, the chaining specters of the mind, and the tyrannies of the flesh. As Stanley Luke, of England, has said: "The fact is that we are built for fine things and great loyalties. Sometimes when our most restless moods are upon us, and we rebel against all things on earth and beat our hands against the golden prison bars of life, we are only asking: 'What must I do to be saved?'"

I do not know how deeply and divinely you have interpreted for yourself the desire of your heart with regard to what, really understood, has

relationship to your salvation. For one reason or another, or maybe, from one prejudice or another, most of us fall short of giving them their deepest content. Many a man has a first-rate longing who explains it in third-rate terms. Making this initial mistake he then proceeds to dissipate his energy "for that which is not bread" of life. Many slave to attain comfort when they should be seeking Christ. They are thinking of salvation in terms of environment, instead of in terms of energy. Their conception of salvation is of the earth, earthy. Salvation is not definable in terms of one's surroundings. Salvation is *spirituality*. It is from within, out.

This is the consistent teaching of the Bible. More than this, it is true. To borrow a thought from Paul, salvation is "of grace." It is a gift from God. So spake Jesus and the prophets. More than we can ask or think God can give to us the wealth of salvation. Even as I speak the phrase "the wealth of salvation," I am tempted to turn from the highway of my theme to dwell upon the glory of that wealth. But I must remember the verb. That expresses the truth at which to arrive. Until we see the significance of it, we are but talking about salvation. When we understand that salvation is a gift from God then can we receive. Salvation is not something to be talked about; it is something to be realized in ourselves.

Failing of this our religious life is bound in the mere shallows of morality and routine. Many a man and woman think they are serving God, but whose proscribed lives indicate that they are doing little more than taking their orders from Mrs. Grundy. Goodness to them is a routine. The joy of the Lord is not their possession. Religion, to them, is commandment, not comradeship. Others I know who turn aside from the highway of salvation, detouring along the rough uncharted road of their own endeavor, in the attempt to reach the Kingdom of God. Men's hesitations often lead them to confusion instead of Christ. Many a man has gone lame in his religion because he had not courage enough to believe the things "which are too good to be true."

It has long been one of the sorry failings of men that they make God too much in *their own image*. We forget that "his thoughts are not our thoughts." "Your thoughts about God are too human," said Erasmus to some of the reformers of his day. In our day it is needful for us to remember this with regard to the matter of our salvation. The world, even our own hearts often agreeing, says: "In this life you have to work for all you get."

"Everything has its price." And we carry the proverbs of the world over in our evaluations of God. Being human, working for wages, we make God into a capitalist. Salvation is something that has to be earned. For one reason and another we are inclined to say: "Make me as an hired servant." We find it hard to believe that the Mighty God is so generous as to regard us as sons. But the prophets and Christ declare that God thinks of this universe as a home for humanity. He is doing something greater than running a factory. Law is present, but Love reigns. "The wages of sin is death, but the gift of God is eternal life."

Last week a young lady friend of mine was telling me that in married life it is all important for the wife to receive a salary. Of the part which money must have in married life much can be said. Sometimes, overmuch may be said. When I mentioned the incident to my wife we both agreed that she had said overmuch. The all important thing in marriage is (to use an old fashioned phrase) that it shall be made in heaven. My young unmarried friend had evidently not yet studied deeply the values of the currency of heaven. In married life the things that count, and "save" it from shipwreck through the years are those intangible assets which cannot be tabulated in a bank-book.

Many people look on salvation as my young friend estimated marriage. They have their

values inverted. They are the victims of a mistaken evaluation, sometimes, of a false humility. They would be servants of God, but not sons. Candidly speaking that will get them nowhere. Let any man measure in himself the qualifications which he has that he may learn if he be competent to earn his own salvation from God. To do it is to find out how that, at the last, we can be nothing more than unprofitable servants. Salvation involves work, but it is not the reward of it. Salvation comes to us when we allow God to deal with us as with sons. If we want to be saved on a book-keeping basis we shall never "make the grade." God has a way of his own in saving men. It is the only way. He "commandeth his own love toward us, in that while we were yet sinners, Christ died for us." He "so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but should have eternal life." That is God's magnificent way. There was no other way.

Love so amazing, so divine,  
Demands my life, my soul, my all.

So saved we shall find nothing of supineness in our salvation. Salvation quickens loyalty while destroying laziness. As we freely receive, so freely we learn to give. For he who receives salvation as God gives it will himself seek to be God-like. It is a gift which, in working, makes us work. The saved becomes the servant.

## The Triumphal Entry

*Sixth Sunday in Lent (Palm Sunday), April 13, Morning.*

The Rev. Wm. S. Bowden

Matt. 21:1-11.

Christ's triumphal entry into Jerusalem is one of the most noted scenes in Gospel story. It has been called "a sunburst in the life of Jesus." It was a fulfillment of prophecy, a typical coronation. It was a foreshadowing of the entrance of Jesus to the throne of the individual heart and the power of Christianity in this present age, as well as a foregleam of that grand day to come when Jesus shall be crowned Lord of all.

It was the last Sunday before the crucifixion of Jesus. It was then known as the first day of the week. Jesus had spent the previous Jewish Sabbath at Bethany. The next morning He started on foot for Jerusalem. Some of His disciples were with Him. It was about three miles from Bethany to Jerusalem. Between the two places was a little settlement known as Bethpage.

Jesus asked two of His disciples to go on to this little village. He said: "As soon as ye be entered into it ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither." "And they went their way, and found the colt tied by the door without

in a place where two ways met; and they loose him. And certain of them that stood there said unto them, what do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go."

It was wonderful how it all worked out. They brought the donkey to Jesus. They cast some garments upon the colt, and Jesus rode upon him. It was the only time that we read of Jesus riding.

The city of Jerusalem was crowded with worshippers at this time. They had come up to the Passover from every part of Palestine. As they looked toward the East on this fine morning they saw Jesus coming around the spur of Olivet, riding upon the borrowed colt. They saw the disciples waving palm branches and crying: "Hosanna to the Son of David." It may have been just at this time, as the city of Jerusalem burst into view, that Jesus "wept over it." He was sorry that the people there had forgotten God, and would not receive Him or the message He brought from God.

Some of the people from the city went out to meet the procession that was coming. The two streams met on the slope of the mountain, and came on down toward the Kedron. The people continued to throw their garments in the road ahead of Jesus and to cut down the branches of the palm trees and strew them in the way or wave them as those going before and those following Jesus joined in the cry: "Hosanna to the Son of



David. Blessed is He that cometh in the name of the Lord!" They continued doing so as they passed through the gates and along the streets of the city.

Some of the people of the city looked down from the house-tops upon the procession as it passed; others looked on from the doorways of bazars, and others peered through the windows of lattice-work. People in the street turned aside to let the procession pass. As the question was asked: "Who is this?" the reply was given: "The Son of David. Blessed is He that cometh in the name of the Lord." These people believed that Jesus was the Christ, the Anointed King, and they hoped that He would now set up His throne in Jerusalem. The children joined in the cry of homage. "And some of the Pharisees from among the multitude said unto Him: 'Master, rebuke Thy disciples. And He said unto them, I tell you that if these should hold their peace the stones would immediately cry out.'" Then we read that Jesus went to the temple. The other events of that famous Palm Sunday we cannot now touch upon.

#### *The Triumphal Entry Points Backwards to Prophecy*

"All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." Zech. 9:9, 10; Psa. 118:17-29.

With many people prophecy is ignored. The Bible is a prophetic book, just the same. Because some people have speculated a great deal in the prophetic realm is no reason why we should think lightly of prophecy. All the great events in the life of Jesus were foretold. It has been well said that Jesus in opening to His disciples the Scriptures, and expounding unto them all things in the Law and in the Prophets and in the Psalms, concerning Himself, demonstrated His Messiahship by the accuracy with which every prediction was fulfilled.

His birth of the virgin, His nativity in Bethlehem, His ministry and work, were all foretold. Prophecy was fulfilled by the beast that carried Him, by the nation that rejected Him, by the disciple that betrayed Him, by the price of His betrayal, by the nails that pierced His hands. Prophecy was fulfilled in His death, and burial, and resurrection, and ascension.

We need to give due attention to prophecy today. We are still living in prophetic times. Prophecy is the light that illuminates the history of the church and the world. Prophecy is the daystar of hope. Prophecy is the window of faith. Prophecy shines through the vista of time and reveals the mysteries of the future. The prophetic Scriptures may be profitably perused today.

#### *The Triumph of the Gospel is Prefigured in This Event*

The enemies of the cross have tried to banish Christianity from the earth. But Jesus Christ is

known, loved and honored more today than any other person who has ever lived. In millions of hearts has Jesus Christ been crowned Lord of all. Multitudes today would lay down their lives for Him as multitudes in the past have done. Christianity is a potent factor on the earth. The power of Christ is the power of love. Well did Napoleon say that Jesus was no mere man. "We who have tried to win men's hearts have done it by power and effort. Jesus has a sway vaster than any of us can expect to enjoy, and He rules by the scepter of love."

The enemies of Christ thought they would stop the spread of Christianity by putting the Christ to death. But He triumphed over the grave. The spread of Christianity in the first century of the Christian era was amazing. Bitter persecution of the Christians followed. Persecution could not stamp out the gospel. Ere long Rome was declared a Christian nation with Constantine, nominally, a Christian king. Christian culture was seen in Greece, and Emperor Julian, dying, cried out, "Gallilean, Thou hast conquered!" Christian learning spread to Egypt. Augustine, of Africa, became known because of his interest in Christian theology. A thousand years later we find the new lands of the north, which had been unknown to the early disciples, crowning Jesus as Lord of all. Saxon and Celt, Frank and Norman, Russian and Scandinavian, bowed the knee to the Son of David, the Son of God. Despite the fact of the dark ages, the Christ has been triumphing. The artist, the painter, the musician, the architect — each has paid his tribute to Jesus Christ.

In speaking of how the triumph of Christ is to be seen in history, H. L. Hastings emphasized the obedience of the disciples to Christ's command to "Go." I do not have his words before me, but can almost quote them from memory. While we lament the failure of Christians many times to be fully obedient to the commands of our Lord and Master, let us rejoice in the fact that the message of the Gospel has been given wings, that the spread of the Gospel has been as great as it has been. Rome said: "You must not go there." They went where the Roman told them not to go. The lions gnawed their bones; but old Rome went down with her idols, her slavery, and her abominations; and the messengers of God went on with their story. "Go ye into all the world." Suppose you had a message you wanted to send into all the world. You couldn't get it out of town without paying somebody for it; and when your money stopped, the message would stop. He said: "I send you forth as sheep among wolves." He promised them nothing but a cross. "Go," you have imperial Rome against you. "Go," you have idolaters against you. "Go," you have Gentiles and Jews against you.

With hearts filled with love for the blessed Christ the disciples have gone forth with the message of a crucified Christ. To the Jews the message has been a stumbling-block and to the Greeks foolishness. Christ said: "You go and tell

it." And all through vast empires where men bowed knees to heathen gods they bow today to Christ, the Son of God. Their temples are in ruins. Their oracles are dumb. Their priests have perished in the corruption of ages, but this foolishness of preaching that saves those who believe still marches on. Think of the missionary work that is being done today. Think of the redeemed hosts who rejoice in Jesus Christ as Lord and Master. Surely the triumph of Christ is seen in history and in the world today.

#### *A Still Greater Triumph is Just Ahead*

Jesus has been anointed as King. In accepting the homage of the people on Palm Sunday He asserted His right and His claim to the scepter. He was born to be a King, and the hour had come for him to declare Himself. But our Lord did not then begin His final reign. He departed from the city, and was lead to the cross in a few days. But he was not defeated. He sits at the right hand of God in heaven, waiting till His enemies be made His footstool. He is coming again to exercise the right He has already claimed.

When Jesus was tempted in the wilderness He would not bow down to satan to receive world dominion. He knew that the cross and the exercise of priestly authority must precede the reign. When by the shore of Gennesaret "they would come and take Him by force to make Him a King, He departed again into a mountain Himself alone." He knew that the time of His reign was "not yet." Beyond the spiritual reign of the present Jesus looked forward to an eternal reign when He should come again. He said: "My kingdom is not of this world." "Now is my kingdom not from hence." He told Pilate that He was born to be a King, but that His reign was in the future. See John 6:15; 18:36, 37; Heb. 1:13.

Palm branches are associated in Scripture with the idea of joy and victory (Lev. 23:40; Neh. 8:15; Rev. 7:9). The joy of the eternal reign is suggested

by the triumphal entry. Jesus did not ride a horse, for He came not as a warrior. It was appropriate for Him to ride on the lowly beast of burden, typical of patience and peace. He is the King of Peace. The triumphal entry of Jesus into Jerusalem about nineteen hundred years ago is a prediction of His triumphant return to earth at the close of the Gospel age. For that predicted return we are constantly looking. His promise is sure. His throne is sure. He comes to reign. Rev. 5:11-13; 7:11-17; 19:11-16; 21:1-5.

It is related that when the Rev. Mr. Dawson was once preaching on the offices of Christ, that he presented Him as prophet, then as priest, and finally as King of kings. He marshalled patriarchs, kings, prophets, apostles, martyrs and confessors of every age and clime, to place the insignia of royalty on the head of the King of kings. The entire audience was wrought up to the highest pitch of excitement. Then, as if waiting to hear the anthem peal out the coronation hymn, the preacher commenced singing "All hail the power of Jesus' Name." The audience rose as one man, and sang the hymn as perhaps it was never sung before.

Jesus is the Divine Nobleman who has gone into the far country. He will yet come to reckon with His servants. He is now seated at the right hand of the Father; when He comes in triumph He will sit upon the throne of His own eternal kingdom, and the redeemed hosts will

"Bring forth the royal diadem,  
And crown Him Lord of all."

With these words of a beautiful poem which comes to my mind right now, I close.

Welcome, Thou sovereign King of grace;  
We long, we long to see Thy face;  
Our hearts are weary of delay,  
When, when shall come the promised day?  
Come, make that cloud that bore Thee hence  
Thy chariot back, for our defense;  
We own Thy sovereign right to reign —  
Come back, come back to earth again.  
— F. L. Piper, D.D.

## **The Kingship of Christ**

*Sixth Sunday in Lent (Palm Sunday), April 13, Evening.*

**The Rev. Jack Finegan**

John 19:19.

With his vision of the overruling power of God, the Psalmist cried "The wrath of men shall praise Thee." No more remarkable illustration has this word had than on the day of the trial and death of Jesus Christ. Whether by the irony of fate or the providence of God, men spoke far more of truth than they knew. Cries of madness and mockery redounded to the glory of God, and their very epithets have entered our vocabulary of praise.

"King," they cried in jest, and "King" we cry in reverence. "King"—viciously they snatched at the word and hurled it at Him with scoffing laughter and jeering taunts — and eagerly

we snatch at it as embodying a great truth, the *Kingship of Christ*.

Three pictures are taken from that last day, stamped indelibly upon our minds. In each His kingship is the more vividly revealed by the blackness of the background.

First, He stands at trial, alone, ringed about with exultant enemies, like a condemned man amidst the beasts of the imperial amphitheater. What a trial — its outcome planned, its charges fabricated, its witnesses lying, its judges Jewish partisans and a Roman puppet. And Christ stands silent, not deigning to descend to their plane of bickering controversy; uttering only a transcendent word or two; to the Jews, "I am the Christ and ye shall see the Son of Man sitting at the right of power and coming with the clouds of Heaven," and to Pilate's question "Art thou a king then?" the answer, "Thou sayest that I am a king." "Certainly I am a King." And so we



find upon His own lips the emphatic assertion of His Kingship.

The second picture is of Christ with the soldiers of Pilate making blasphemous sport of Him. Brutal men that they were, they thought it a fine jest to garb Christ in a purple robe and a crown, a cruel crown of thorns, and salute Him, "Hail, King," and to belie the spoken word with the added blow. Poor men — so near the reality, yet so far from it, to speak the words of truth — in raillery — and miss their inner meaning; to salute — in mockery — the King, and go down to death the infamy of the deed clinging to their names. And there He stands, the crown of thorns upon His brow, eternal symbol of eternal Kingship.

The third picture has been painted again and again by an artist's brush and writer's pen, and in the panorama of history holds the center place. A Cross on Golgotha, and above the dying Christ the inscription, "Jesus the Nazarene, the King of the Jews." Pilate wrote the words as a parting thrust at the Jews who had forced him against his will to crucify Jesus. The inscription was in three languages that all who passed might read and see that powerful Rome was again crushing the troublesome Jews, quenching the ardor of an enthusiast patriot by summary death. The taunt went home for the Jewish High Priests said to Pilate, "Do not write, 'The King of the Jews'; write, 'He said, I am King of the Jews.'" Laconically Pilate replied, "What I have written I have written." The sky darkened and the earth trembled, and many a time since the sky has darkened with catastrophe and the earth trembled with sin, but the Cross stands firm and on it two words uneffaced and unforgettable, "Jesus — the King —"

His Kingship was manifested as both earthly and divine.

How striking and magnificent was His Kingliness as He stood at trial — silent. The object of scorn and venomous hate, materialized in blows. Maligned, lied about (with lies that contradicted one another), "But He held His peace and answered nothing," casting not the pearls of His words before swine that surely would turn again and rend Him; quiet, in silence weighty with eloquence that surely would have shamed their pettiness had they been capable of feeling shame. When the time came He spoke, though the stating of His claims made certain His death, spoke fearlessly and with authority. Alike in irrefutable speech and unassailable silence we see His kingliness.

Or see Him in death. Above His head a kingly inscription and on His lips a kingly word of victory. Dying defeated, but victorious in defeat. Never did king die so nobly. Contrast this with Pilate's death not long afterward, in the disgrace of cowardice. Pilate — Christ — in Christ was true royalty.

But see Christ's divine Kingship.

For, after all, the unique Christ is not to be interpreted by standards of the world nor measured

by comparisons, no matter how favorable, with the great of the earth. The Jews charged Jesus with being a rebellionist against Caesar, a petty competitor of Caesar. Not so. The two were not on the same plane. After nineteen hundred years the world worships the One and has forgotten the other. No one but a historian knows that Tiberius was Caesar when Christ died. "My Kingdom is not of this world" said Christ. His Kingship is essentially divine.

Christ is King in the realm of truth.

"To this end have I been born and to this end am I come into the world that I should bear witness unto the truth. Everyone that is of the truth heareth My voice. Pilate saith unto Him, What is truth?" It is a famous question and one often echoed. Since man first opened eyes upon a vast and incomprehensible world he has asked, What is reality, what is truth? Where is truth? How can I find it? In the search he has wandered far from the path and progressed with painful slowness, but he has ever followed the gleam. Alfred Tennyson in "Merlin and the Gleam," makes the old prophet as he lies at death's door after a lifetime spent following the ideal light that was never reached but never failed, say to youth,

"O young Mariner  
Down to the haven  
Call your companions.  
Launch your vessel  
And crowd your canvas,  
And ere it vanishes  
Over the margin,  
After it, follow it,  
Follow the Gleam."

But Pilate had almost given up the search. He had listened to the metaphysical speculations of the philosophers and the quibblings of the self-styled thinkers and had grown skeptical, had withdrawn from the world of ideas to the world of things, palaces, soldiers and swords. And so he cried in cynical despair, "What is Truth?" Poor Pilate! Blind and sightless, for there before him stood *Truth incarnate*, the King of the Kingdom of Truth. John was not so blind. John knew, and said, "Grace and truth came through Jesus Christ." And a thousand thousand disciples have found in Him Truth. Intellectual truth, not indeed the immediate answer to every question but at least the keystone for the arch of thought, and moral and spiritual truth, truth that makes us free.

Perhaps we shall understand better that this Truth is not abstract and vague, but of vital importance for our lives, if we go on and say that as King of Truth, Christ is King of our lives. Out there in the vastness of the skies and the majesty of the stars is He King of Glory, but too, here in my life He is enthroned. For the Truth Christ identifies with Himself is the secret of life, a light to illuminate the pathway, no matter how dark the shadows, a life to be lived in love for God and man, a fellowship unbroken and unbreakable, an eternal rightness of life.

King then He is, King in the life on earth whose kingliness was that of the glory of the eternal Word, and divine King of Truth in our lives.

"He must reign," cried the apostle, and to the world the Church says "*He must reign.*" As someone has said, "Christ is the only one bidding for the heart of the world." Presidents guide republics, the Emperors rule nations, and the Prophet of India asks his race to follow him; but Christ demands the allegiance of the world. He who talked with equal freedom to Jew and hated Samaritan, who called the rich to follow Him and comforted the poor, who discoursed with the learned and told the truths of God to little children, He alone transcends distinctions of race and class and age, and would rule the world.

"*He must reign.*" A world, made a community by radio and airplane, must find unity in His dominant personality or it will find disaster in disunity. A thousand problems are insoluble, wars

threaten, races hate one another, civilization looks doubtfully to its very foundations, and man can only turn wistfully for guidance from on high.

"*He must reign.*" Our compromises bring us only sorrow. We limp back and forth between the service of God and of mammon. Not till we are content, with Paul, to be His bondservants; not till the world crowns Him King in all seriousness and humility, shall we find the glory of the Kingdom of Heaven abiding on earth.

He, the King, must reign in our lives and in the life of the world until "the Kingdoms of this world become the Kingdoms of our Lord and of His Christ," and the very earth echoes the triumphant shout of the Hallelujah Chorus, "King of Kings and Lord of Lords."

## The Empty Tomb

*Morning, Easter Sunday, April 20.*

The Rev. R. B. Peery, Ph.D.

"He is not here; for He is risen, even as He said. Come, see the place where the Lord lay." Matt. 28:6.

Early on that first Easter morning, at the dawn of day, the devout women hastened to Joseph's tomb, to anoint the body of Jesus with sweet spices. On the way they remembered the seal at the door of the tomb, and asked each other anxiously, "Who shall roll us away the stone from the sepulchre?" But when they entered the garden they found the stone already rolled away, and the tomb open. As they timidly and reverently peered into its depths, an angel appeared unto them and said, "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay." And going in, they found the tomb empty.

With great joy these women ran and carried the surprising message to the Disciples; then Peter and John hastened to the tomb, to discover these facts for themselves. Entering in, they too found the sepulchre empty, except for the linen grave-clothes, which were folded, and lying by themselves. So they hastened away, and announced to their brethren, and to all Jerusalem, that the tomb was empty; and ever since that far-away day the Christian Church has been preaching in all the world the Empty Tomb. That fact at once became the basal and dynamic truth of the Gospel, and the universal church has been built upon it. At this glad Eastertide, as we rejoice in a Risen Saviour, let us meditate for a little while on The Empty Tomb.

### The Fact of the Empty Tomb

Modern liberalism asserts that the value of the Resurrection is independent of the fact; and that we can give up the literal miracle, and still hold on to its implications. But this is utterly false and misleading. The fact creates the value. If Jesus did not rise bodily from the dead, then is our faith vain, our preaching is vain, and the glad hope of immortality is only an iridescent dream.

But the evidence that the tomb was empty is ample and convincing. No ancient historical fact is more clearly attested than that of the actual resurrection of our Lord. The apostles give us the testimony of eye-witnesses; they affirm that they found the tomb empty; and that they saw Jesus alive many times and in many places after His resurrection. They talked with Him; they ate with Him; they reverently touched His risen body.

These apostles had not expected their Master to rise from the dead, in spite of His previous announcement of that fact. They thought His death on the cross disproved His special claims, and was an end to His cause. They reluctantly gave up their fond hope, and returned to their old callings again. When Jesus did appear to them, they were slow to believe; and some of them refused to be convinced, except upon personal and palpable evidence.

But so clear and convincing was the proof they received that these cautious and reliable men were in a few days absolutely assured that He had actually risen from the dead, and was with them again. Then fear gave way to courage, doubt to faith, denial to confession, and bitter disappointment to settled determination and unalterable purpose. At once they went out into the very city that crucified Him, and began to herald abroad this strange fact. Thus the disciples themselves and their persistent preaching became a strong proof of the reality of the Resurrection.

But the best evidence that the tomb was empty is the Church herself. She was founded on that fact; and has fed and grown upon it ever since. She has staked all on its literal truth; and has never been confounded in her world-wide preaching of it. Not only has she survived through nineteen hundred years: she has grown to be as the sand of the seashore for multitudes; and has been a rich blessing unto all nations. Could such a great and fruitful institution be founded on a falsehood and fraud? Can a stream rise higher than its source? No, the existence of the church, her persistence throughout the centuries, and her



blessed influence in the world, indisputably prove the great Easter Fact.

### *Explanations of the Empty Tomb*

Men have attempted to explain the empty tomb on other bases. The Jew said that the disciples stole away His body, while the Roman guards slept. But Roman soldiers were not in the habit of sleeping on duty; the threat of death guaranteed their wakefulness. The disciples were in no mood to perpetrate such a fraud, even if they could have done so; for they were not expecting Him to arise, they had given up hope, and were ready to abandon the cause. Instead of trying to convince others that He had risen from the dead, they were themselves in sad need of conviction. If the explanation offered by the Jews was true, they had simply to produce Christ's dead body, to disprove the preaching of the disciples, and expose them to ridicule. Those old rulers who were determined on His death and were now frightened over the report of His resurrection, would have almost moved heaven and earth to produce His dead body had they thought it possible.

Another old theory, revived by Mrs. Mary Baker G. Eddy in these latter years, says that Jesus did not truly die upon the cross; but that He only fainted away; and in a swoon His apparently dead body was entombed by Joseph and Nicodemus. Then, so they say, in the quiet coolness of the sepulchre, after the pain and suffering had somewhat abated, he revived again; and Himself came forth out of the tomb, and announced His resurrection.

But there were many eyewitnesses to His death. The soldiers, the priests, the accompanying crowds, perhaps some of the apostles, all saw His actual passing. When Joseph asked of Pilate the privilege of burying His body, that official called for the centurion who had had charge of the crucifixion, and enquired whether Jesus was actually dead; and it was only when officially assured of that fact that he gave the body to Joseph. Had He not died from the loss of blood, anguish of pain, and long exposure, the spear-thrust into His sacred side alone would have been sufficient to cause death. Besides, Jesus could not have perpetrated such a gigantic fraud as this theory assumes. To have gone out into the world, announced something He knew to be false as literal fact, and thus intentionally deceive the disciples and all men, is utterly unlike the historic Christ, as we see Him reflected in the four Gospels.

No! None of these attempted explanations are adequate. They ask more credulity of us than the true Biblical explanation does; and that is that Jesus actually died on the cross, his dead body was laid in the tomb, where it stayed a dead body until the morning of the third day. Then the greatest miracle of all history was wrought: divine power quickened again that dead body, and brought it forth out of the tomb to a new and undying life. In that marvellous experience in the tomb Christ's body underwent a strange and mysterious change; it became a spiritual, resur-

rected body; but it still retained its identity, and was fully recognized by the disciples and others. He that had been dead was now *alive* forevermore. He had robbed the grave of its victory, taken away the sting from death, and brought life and immortality to light by His own glorious resurrection.

Tomb, thou canst not hold Him longer;  
Death is strong, but life is stronger;  
Stronger than the dark the light;  
Stronger than the wrong the right;  
Faith and hope triumphant say,  
"Christ has risen this Easter Day."

### *The Meaning of the Empty Tomb*

As we look into the empty tomb this morning it is eloquent with meaning. No other fact has such comforting and helpful corollaries and consequences. It plumbs the very depths of our being. It answers our questions, resolves our doubts, and fills our hearts with assurance and hope.

The resurrection answers the question, "What think ye of Christ? Whose son is He?" And the answer is that of Peter of old, "Thou art the Christ, The Son of the Living God." For as St. Paul says (Rom. 1:4) "He was declared to be the Son of God with power by His resurrection from the dead." This great miracle assures us of His divinity, and of His oneness with God. Hence we need have no further doubt about His personality; and we may accept Him without hesitation as our infallible teacher in spiritual things. Our all-sufficient Redeemer, and our Lord and Master.

The Resurrection is God's endorsement of all that Jesus taught and did. It is the Father's "O.K." to the Life, the Revelation, and the Atonement of His Son. It tells us that God accepts the sacrifice of Jesus as adequate for the salvation of the entire race. It is in harmony with that Voice which said at the opening of the public ministry of the Christ, "This is my beloved Son, in whom I am well pleased."

Again, the empty tomb is prophetic of that coming time when all tombs shall be emptied. He is only the first-fruits of them that slept, and afterwards He is to be followed by a mighty host. For "Since Jesus died and rose again, them also which sleep in Jesus shall God bring with Him." Long ago the old prophet Job pathetically asked the question, "If a man die, shall he live again?" Philosophers and sages have been searching for the answer ever since. They have found certain presumptive evidences that he may live again, some intimations of immortality; but they have found no definite and satisfying proof, to which a man can pin his faith and on which he can build his life, until Jesus Christ came into the world. He takes up the refrain coming down through the centuries, and wafts back the answer, "Yes, because I live ye shall live also; I am the resurrection and the life; He that believeth on me, though he were dead yet shall he live; and whosoever liveth and believeth on me shall never die."

Your beloved dead are not gone forever. Their dust has returned to the earth as it was, and their spirits have returned to God who gave them. But

in His own good time Christ will come back again, and the dead will be raised up incorruptible. Then you shall meet again those whom you have loved long since, and lost a while. That beloved mother, or son, or daughter, whose going left your heart so lonely and sad, and whose frail body, it may be, has long since crumbled into dust, is to be restored to you again, and there is to be a glorious reunion, for "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall be raised up. Then we which are alive and remain shall be caught up together with them in the air; and so

shall we ever be with the Lord. Wherefore comfort one another with these words."

No longer must the mourners weep,  
And call departed Christians dead;  
For death is hallowed into sleep,  
And every grave becomes a bed.  
Now once more Eden's door  
Open stands to mortal eyes,  
For Christ has risen,  
And man shall rise.

Let us then, at this happy Eastertide, stand with hearts full of gratitude by the empty tomb; and let us rejoice in a Risen Lord, who has robbed the grave of its victory, taken away the sting from death, and brought life and immortality to light through His own Resurrection from the Dead.

## Easter Joy and Duty

Evening, Easter Sunday, April 20.

The Rev. Chester A. Wheeler, S. T. M.

"Go quickly and tell his disciples, He is risen from the dead."  
—Matthew 28:7.

Is there, in all the history of human speech, another word so laden with wonder and fraught with magic as the watchword of Easter "Resurrection?" Its haunting syllables invade our ears and we see visions and dream dreams. It suggests the thrilling joy of bursting buds and of Spring flowers peering forth from the dull earth, and the rising life of the sap spreading once more through the naked boughs of the trees awakening from their winter sleep. In it is the incredulous joy of new born aspiration rising in the soul of man after some long, cold winter of tragic sorrow or blighted hope, and the tremulous wonder of the immortal hope lighting the darkness of the grave. It is a word to be felt and apprehended by the soul, but blundering speech may never express the richness of its meaning. So it must have been with the devoted women at the Tomb as they faced for the first time the amazing fact that it was empty, as they heard with ears that could scarcely believe, the angelic message: "He is not here; he is risen." The joy that flooded their souls might not be expressed in words, nor would all the rest of the days of their lives be long enough to comprehend fully its meaning. Not even we who live so long afterward are capable of analyzing its deepest significance, not even we can know how surely it holds within itself life's supremest realization.

Not for long, however, were they allowed to cherish their joy in silent and selfish inactivity. Through their joy-dazed souls rang the call to duty: "Go tell His disciples." It was not fitting that these two should selfishly rejoice while the mother and the faithful followers still sorrowed for a lost son and friend. It was a joy that must be shared for its significance was for all. And because of this, when a few moments later Jesus stood in their midst His words were "Go tell my brethren," and when, a few weeks later, He was with them for the last time in visible form, His words still sounded the same great theme of duty: "Go ye into all the world and preach the gospel," that is,

tell the good news of the living Christ. The Easter joy was for all men everywhere, not alone for two women, however devoted, nor yet for twelve disciples, however dear, nor even for Jerusalem and Judea. As the tragedy of death which preceded it was the tragedy of the human race in epitome, so the victory of Easter was, and is, the victory of all mankind. Those who knew must spread the tidings for the joy must be shared. Back of the joy loomed the duty. So it was for those first disciples and so it is for us today.

Let us think first of the Easter joy and the splendid happiness of the Christian fellowship centering in the living Christ. Is it as deep for us, as significant, as it was for the first disciples, as it ought to be for us? Or are some of us, all of us, perhaps to some degree, strangers to its glory and its power? It is a significant question for all of us: "What does it mean to me that Christ is risen from the dead? Does membership in the great company of Christian disciples gathered about Him give me something that fills life with happiness and strength?" And if such honest self-examination convinces us that we lack their joy and its life-giving power, perhaps we may find it in no better way than by entering in imagination into the tragic experiences of the first disciples, going with them through the awful hours of that blackest Friday and enduring with them that tear-drenched Saturday that preceded the wonderful morning. Nor does it require any great effort of the imagination for death and weeping are the too familiar companions of us all. The minds of the disciples were filled with awful doubts as they looked up and beheld their beloved Master dying on the Cross, and later as they laid Him away in the sepulchre. So are our minds troubled as the life of a dear one ebbs away, as the earth hides from our view the lowered casket. Nor is it then alone but often in the common round of life that life's inscrutable mystery peers out at us:

"Just when we're safest, there's a sunset touch,  
A fancy from a flower-bell, some one's death;  
A chorus ending from Euripides —  
And that's enough for fifty hopes and fears  
As old and new at once as Nature's self.  
To rap and knock and enter in our soul,  
Take hands and dance there, a fantastic ring,  
Round the ancients' idol on his base again —  
The grand, Perhapse!"



And in the midst of their haunting doubts what utter loneliness assailed them, separated now for the first time in three years from the dear Friend and Comrade and Master. His going had left a tragic void in life that nothing could fill. Each moment they longed for "the touch of a vanished hand, and the sound of a voice that was still." Who does not know such loneliness for in what life has death not set his mark? Yet deeper than all is the infinite loneliness of life which enfolds us and from which there is no human escape. Not only the Ancient Mariner but any reflecting person might say:

"O Wedding Guest this soul hath been  
Alone on a wide, wide sea;  
So lonely 'twas, that God Himself  
Scarce seemed there to be."

Who shall say that the disciples did not, realize on that dreadful Saturday, as never before this agony of loneliness, preparing their hearts as nothing else could have done for the bursting joy of the renewed comradeship of Easter morning? Who can say that it has never invaded his life making him kin with those other disciples of long ago?

Then in the faint light of the first Easter morning loneliness fled, doubts vanished, before the knowledge that the Great Companion lived, nearer now, more truly the Comrade of their souls than He had ever been before. If we have truly entered into the Christian fellowship our Easter joy will be no pale reflection of theirs but quite as vivid in its glory and life-restoring in its power. Jesus lives and all shall live. We are not alone either in our joy or in our sorrow for "Nearer than breathing, nearer than hands or feet" is the living Christ, forever ours through life and all eternity. What wonder that Paul, overwhelmed and transformed by the vision and the abiding presence of his Lord, could never cease from bidding his fellow-Christians to rejoice. God give to us all today to know the joy of Easter, the joy of a never-ceasing fellowship with the ever-living Christ. Than such joy earth has nothing greater for us, nor can we offer a more convincing testimonial of our faith.

But that which we have we must impart. The soul of the Christian gospel is missionary, now even as it was on the first Easter morning. We cannot keep the joy selfishly to ourselves else we shall lose it. For no more than the Marys are we alone with our doubts and fears, our sorrows and our tears. About us is a world that is one with us in the tragedy of life and that needs the "good news" of Jesus Christ even as we. "Missions" is a term that has been all too narrowly interpreted, all too widely misunderstood, but essentially all it means is obedience to the command of that first Easter morning: "Go tell." The progressive application of that command in the experience of the first Christians is probably the course of normal development that our own thought and sense of duty will pass through. The command was, first of all, a very intimate one, to tell His disciples. So our first impulse on finding the Christ will be to find those nearest and dearest

to us and share our joy with them. I suspect the genuineness of any Christian experience that does not reflect itself in our most intimate relationships. Missions — like charity — begins at home. True, but a few moments later came the command: "Go tell my brethren." A larger circle was now included, the larger circle of kinsfolk and friends. And it will be so with us. The duty of Christian fellowship will be seen to embrace our neighbors, our community, our state and nation. But in the developing process of our thought, even this will soon seem insufficient. For a few weeks after that wonderful morning, when the disciples were gathered for the last time in earthly communion with their Master, they heard the command again, this time stretched to its widest possibility, heard probably with mingled emotions of wonder and timidity, even as we often hear it today: "Go ye into all the world and preach the Gospel." How logical, how inevitable the development. How impossible to escape the conclusion when we have once embraced the premises of Christ's sufficient Love and our own need for that Love.

Not only so but the very life of Christianity itself depended in the beginning upon the faithful obedience of the disciples to that last command. The priests might have crushed it in Jerusalem but it eluded them when spread throughout Palestine. Titus' army might have rooted it out a few years later and swept it from the earth in the destruction of all things Jewish had not Paul and his fellow missionaries carried it throughout the cities of Asia Minor and Europe. And Mohammedanism would have utterly supplanted it had it not made the Western world its seat of power before the rise of Mecca's Prophet. Because the early missionaries carried the Gospel to our own savage ancestors in Germany and England and Gaul, Christianity lives today a mightier power than ever before in all its history. Yet there are those today who do not hesitate to say that the fate of Western Christianity rests upon the manner in which it succeeds in bringing Christ to the almost countless multitudes of India, China and Africa. The future existence of Christianity may depend upon the manner in which we are true to the last command, even as our own present enjoyment of its blessings rests upon the faithfulness of Christ's disciples in the past. We dare not selfishly enjoy the blessing while the rest of the world perishes in darkness. George Bernard Shaw has said: "The saying that we are members one of another is not a mere pious formula to be repeated in church without any meaning; it is a literal truth. For though the rich end of the town can avoid living with the poor end, it cannot avoid dying with it when the plague comes." And today what has ever been true of a town is now true of a world. We may shirk our duty to our brethren across the seas, but we cannot avoid the plague of their ignorance, their hate, their uncleanness. All history reveals the fact that a Christianity that is content to live side by side with heathen darkness and do nothing to illumine the darkness, will soon or late, be engulfed by the blackness. The churches of Europe and America may yet

perish as did the ancient churches of Asia Minor and Northern Africa unless they awaken to the fact that the future of Christian civilization and the Christian church rests on their penetration of Asia and Africa with the gospel of Christ. Untold millions are going abroad today to earn profits for their owners — and incidentally to pave the way for future wars and political disturbances. Shall we begrudge these other millions that go abroad to earn returns of good will, peaceful friendship and brotherhood? Shall we not rather

step forward to take our place in the great task and prove our loyalty to the Easter duty of Christian discipleship enjoined by the Risen Lord?

Joy and duty, privilege and responsibility, power and stewardship — they are not nor can they be long separated in a world like ours. The Easter morning dawned in radiant joy, but the day closed on the note of duty: "Go tell." May we ever be responsive to the one and faithful to the other.

## Infinite Love

*Morning, First Sunday After Easter (Quasimodo-geniti), April 27.*

The Rev. John S. Cornett, Ph.D.

"Thus it is written that Christ should suffer and rise again from the dead the third day and that repentance and remission of sins shall be preached in His name unto all the nations." Luke 24:46, 47.

It used to be told concerning Dr. Charles Haddon Spurgeon of London, England, for whom a great tabernacle had to be built to accommodate the crowds that flocked to his ministry of preaching, that no matter what part of the Bible he drew upon for a text he always made a short cut to the theme of the "good news" of salvation in Christ. He preached Christ crucified.

Of several things that might be singled out as of unmistakable significance for the modern world, one would like to mention two. The first is that the deepest need of the human heart after all is the need of righteousness. Without it wealth, position, influence, display, learning, genius, and the adventitious circumstances of life in a great material civilization are like a city that is built upon a bog and cannot endure. The second is that the only way to attain satisfactorily this end, to make it effective in the personal life and in the social order, is by the way of the Person of Christ. Because we are coming to see more and more clearly that there can be no substitute for Christ, whether in formal creed, in the authoritative dogmas of a church, or in sectarian consciousness; no substitute for Christ himself, and that without him there will be no permanent solution of our vexing human problems.

In the past we have quite overemphasized our distinctive denominational differences and the result has been a heightened denominational consciousness. The future lies, not with those who stress the things that hold us apart but the things that we all hold in common, the central fundamental truths such as that of redemption in Christ.

Union movements are in the air; and some of them have been taken down out of the air and made to walk upon the solid earth. And this is good. It is an indication of what lies before us. The future is not with those of sectarian spirit but with those of the inclusive spirit of Jesus Christ. What we must work towards is the goal of getting our people to think in terms of the One Body in Christ, in terms of their great unity-

ing common stock of possessions in the things of Christ; and so shall we be paving the way for an organic reunion of our denominational forces in days to come. The splitting-off process, going on since the sixteenth century, has gone far enough. What is needed today is not more sects but fewer; a thinking less and less in terms of denominations, an ever-increasing thinking in terms of our common possessions in the things of Christ. Said the Apostle Paul: "We preach Christ;" not Christ the founder of episcopacy or promulgator of the superior validity of immersion, but "Christ and him crucified."

The great reality which the love of God in Christ met face to face and grappled with and triumphed over was the reality of sin. The Apostle saw deeper than most men into the deep rootage and the poisonous nature of sin: — "I am sold under sin," were his words; "what I hate that do I. The good that I would, I do not; but the evil which I would not, that I do. I see a law in members bringing me into captivity to the law of sin. O wretched man that I am! Who shall deliver me from the body of this death?"

In the first Christian century in the pagan world of imperial Rome evil was popularly thought of as due to the work of demons or evil spirits that from without entered into a man and set up their nefarious work. The great thing to aim at was to expel the demon or demons. But Jesus and Paul saw more deeply into the real nature and the exceeding seriousness of sin. They saw that the spirit of man was not like a glass container that you could pour something into and then pour it out again, and leave the glass itself uninjured. But that sin worked in such a way as to change the nature, corrupt, weaken and pervert the powers and faculties and in the end render the moral will impotent and helpless. The man who, starting out in life with powers capable of high development, fails to use or misuses them, in the end loses his capacity. Sin reduces men to moral bankruptcy. Persisted in it brings them down in wreck and ruin of all their powers.

It is obvious that sin faces forgiveness with a tremendous problem. Forgiveness in the ordinary sense of the word is of little or no value. By forgiveness people usually mean simply pardon, that is, God's willingness to overlook sin in relation to himself. Theology will of course agree that God is always a pardoning God; forgiveness is his very nature. But it is no good God pardoning



a drunkard if he still remains a drunkard, or overlooking the lying habit of a liar if he still remains a liar. Pardoning alone would still let a soul perish from its sin; the demand goes deeper. The soul knows that God must not only pardon in the sense of overlooking sin, but must do something to restore relationship; must restore the life of conscience and make possible a reunion of the soul with God.

Such a change involves a moral regeneration; the snapping of the chains of sinful habit, the removal of the burden of guilt, the death of the old personality and the creation of a new one. The restored soul must itself become a center of social redemption, that others in turn may also be emancipated from their bondage and the selfish social order give way to the divine order in which we live and work and spend our power for others and not for ourselves alone. It is this that is known as the remission of sins, their full forgiveness, the canceling of the debt man owes to himself, to his fellows and to his God.

But how does Christ's work effect such a redemption as this? If God were simply a moral ruler, a strict Judge, concerned with nothing save the maintenance of the moral order of the universe, He would in effect let men go to wreck and ruin of themselves and their powers; would leave them to reap precisely what they had sowed and take the consequences. But the God whom we worship and seek to serve is One who cares with regard to the ultimate fate of men. He is a God of love as well as of justice. And the character of that love He has revealed supremely in the Person of Christ Jesus, the divine-human Son of God whose grand life-purpose was that men might be delivered from the power of sin into the Kingdom of God. Such was the character of the divine love that dwelt in him that at the last on Calvary's cross he was petitioned by the criminal who hung on the cross by his side, moved in his heart by the sublime spectacle of innocent suffering, to cry out — "Remember me when thou comest in thy kingdom."

In their essential nature men are not greatly different from what they were in yonder day. There are religious instincts deep down in the heart of every single soul that cry out for satisfaction, though for the most part we keep them smothered with the conventional inhibitions. There is good in every man. But it sometimes requires a great crisis, an upheaval in the life to cause the slumbering religious nature to be awakened both in the case of the individual and men in the mass. I once attended the bedside of a comparatively young man, thirty-two years of age, as he lay dying of pneumonia. He had once been a Christian and a devoted churchman, but his heart had grown hardened toward the church for some cause real or imaginary, and he had given it up. But now as I sat beside him and talked to him he seemed changed. How he wanted to live! He was leaving behind a wife and little girl, and he would do anything in the service of God and man to atone for the past if only he might live.

Sometimes it requires an extraordinary happening to stir the religious consciousness to life, sometimes it comes quite spontaneously. "The wind bloweth where it listeth; even so are they that are born of the Spirit."

But this is certain, there can be no redemption save by the way of repentance unto remission of sins. By repentance we have commonly understood merely "penitence," a general sorrow for sin. But it is more than that. Repentance means a change of mind, a profound psychological revolution, breaking up and giving the whole personality a new center. That new center is Christ. The living personality of Christ becomes the psychological center and vital reinforcement of the human soul. This is the central thing that is involved in the remission of sins. It depends primarily upon the life and work of Christ. The undying message of the Cross is the message of divine love issuing forth in sacrifice. Behind the formal doctrines built up around the event there lies the spiritual reality, the fact of sacrificial love.

At a quarter of eleven on November 18, 1918, the enemy guns were pitching their heavy shells into the ranks of the allies. A Y.M.C.A. worker, in speaking of the events of the day at the front, told of the speculation going on among the men in the trenches as to whether or no the guns would actually cease firing at eleven o'clock. Five minutes of eleven and still the shells came flying in all directions. And then suddenly the firing ceased. And from the forty bells of the lofty towers of Verdun cathedral there pealed forth the silver notes of "Peace on earth." After the first leaping and shouting and singing was over, six hundred soldiers ran up the cathedral steps, and there, led by the Y.M.C.A. worker, six hundred men knelt, among their number Mohammedans, Jews, Catholic and Protestant Christians; sang "Praise God" and united in the words "Our Father." Their religious instincts told them that the pealing of the bells was normal, the shrieking of the shells the abnormal thing; that the one rang out the message of God's eternal love, the other spoke of the hell of sorrow and hate and bitterness which war always means. Before the peace was won the best of many nations had to die.

The meaning of the Cross of Christ was the pouring out of divine love in sacrificial suffering for the sake of the world. "God so loved the world that He gave." Love that is ready to endure suffering for the sake of the object of its love; love that is willing to deny selfish gratifications, self-seeking aims that are realized at the expense of others' well-being, love issuing in the sacrifice of self — that is religion at its highest and best. That is the meaning of Gethsemane, the meaning of Calvary.

In the midst of the vast procession of the world's milling crowds of today is the same spectacle of wavering, fickle, sinning humanity with the strong instincts and impulses and desires of the natural man driving them hither and thither in aimless fashion, seeking the gratifica-

tion of the primitive self. Statistics reveal that the annual givings to the work of the churches in America approximate half a billion dollars; and that one billion is spent every year on chewing gum.

What shall be done? Is it enough to appeal merely to their instincts of fear? Surround them with a thousand irritating restraints and prohibitions and penalties? Well, that is one way! But when the way of Christ is operative his Spirit comes into the life of a man and lays hold upon it and lifts it up into the freedom of the Spirit. So that, just as in the case of the Apostle Paul, *before* he was bound under the law, but *then* in Christ he came into the freedom of the Spirit and became a new creature.

That is the significance of the Cross and the Resurrection. As we awake to a full realization of the meaning of the Cross, the selfish nature in us too is crucified; and as we realize the triumph of the life that was victorious over death and the grave the divine life is reborn within us and replaces the old self-seeking one. There enters into the life a *redirection* of purpose and desire. You know what the North Pole is; and how the needle of the compass turns about here and there until its point is turned straight toward the north and there is at rest. Even so in the Christian life the old aims and ambitions and passions driving men aimlessly here and there come to be redirected,

polarized, centralized, focussed on one consuming purpose, one object of noble and worthy love. And then a new poise and strength and peace enter the life.

So it is that Christ crucified saves men from their lowest and worst selves for their best and highest selves. Saves them for this life and for the great Unknown Beyond. Purifies and sanctifies and unifies the prime passions and purposes of the life and fills all with a new meaning and a new sweetness and charm; where the lower self is lost in the higher self and the higher self is lost in the life of love and service.

The crucifixion of Christ for those who have the vision of faith crucifies the world, its basis and motives, its bribery of riches, place and power, the Pretence of its vanity. The resurrection of Christ is the assurance of his return to us in the Spirit and the creation of a new bond of union whereby he reproduces in us something of his own grace. Thus would he bid men everywhere repent and enter into the fellowship of his church to find there in a life of fellowship that which they can never realize alone; and take up the task of the building of a new society that alone can regenerate and alone is fit to rule the world.

"Were the whole realm of nature mine  
That were a present far too small,  
Love so amazing, so divine,  
Demands my life, my soul, my all."

## God's Afters

*Evening, First Sunday After Easter (Quasimodo-geniti), April 27.*

The Rev. W. Franklin Harkey

"After these things Jesus manifested himself again." John 21:1.

One impelling thing as we think of God's dealings with His children and the world is the leisureliness of God. Here is what I mean. "After these things Jesus manifested Himself." Awful happenings had occurred; Christ had been crucified, buried and arose again. These had been days of expectancy with the disciples. They were also days of doubts and questionings. All kinds of rumors had been afloat. Jesus had appeared to some of the disciples but had been tardy in appearing to the others. He had not revealed Himself fully to these disciples, nor had He explained the mysteries and purposes that lay back of His death and resurrection, but now after these days He is appearing to the disciples that He may lay before them their duties. Big questions, uncertain happenings, doubts and unbelief, searchings of soul, but with all these let us put down this sentence: "After these things Jesus."

After all here lies the biggest principle of life for you and me. Into your life and mine questions, doubts, disbelief and even despair may come, just like it came to these disciples, but if we can write after these experiences the words, "After these things Jesus manifested Himself,"

if we can do that, then, we have the peace of God that passeth all understanding.

However dark the "Now" may be in your experience, the "afters" of God are worth waiting for. Just to show that this is true, read God's Word when He speaks to His people. The Psalmist cries out, "O God make haste to help us." Then, let us hear God's response to that cry. Isa. 54:7, "For a small moment have I forsaken thee; but with great mercies will I gather thee." Then, again we have the sweet singer of Israel testifying out of his own experience, Psalm 30:5, "For his anger is but for a moment; his favor is for a lifetime: weeping may tarry for the night, but joy cometh in the morning."

With this in mind let us consider some of the truths of God's afters.

*First, God's Ways are Hidden*

It is little more than a truism to say that God's ways are hidden. They are past finding out. The fact that we cannot understand His ways lays upon us the obligation of trust and faith in Him. If our souls are linked up with God we will not fret or complain because we do not know His ways. Knowing all, we would not need a guide through life. If life and all of its meaning were revealed we would not need faith. One of the purposes of God's dealings with us is that our faith may grow stronger. The disciples had met a crisis in their walk with Jesus. The deep experiences through which they came had as a happy result, the strengthening of faith in their Lord.



A look through history reveals the fact that in every great crisis of life, people either turn to God and Spiritual things, or they are driven from God. Two examples may be cited to show the truth of this statement. During the French Revolution the people repudiated the church, denied God and wrote across the cemeteries, "Death is an eternal sleep." On the other hand our own American Revolution was deeply permeated with the spirit of religion and the fear of God. The state papers of that time show a deep spirit of faith in God. What is our need today? Is it not for men and women of Spiritual vision and faith in God?

Moreover, the fact that God's ways are hidden lays upon us the duty of faithful service. Jesus commanded His disciples to watch for His return. That watching was not to be an idle waiting, but a time of abounding service. He thinks of the world as a vineyard that must be tended while He is away. Then, He thinks of it as a territory which His disciples must occupy till He comes. Then, He thinks of them as the heralds of a message, for He said, "As the Father hath sent me, even so send I you."

Now the disciples were together and they knew not what to do. Peter suggests that they go back to their old occupation as fishers. Then, it is that Jesus appears. How often God comes to us when we are faithfully performing our duties! But success was not forthcoming in their old occupation. They had toiled all night and had taken nothing. But Jesus appeared. That makes all the difference in the world. When we work according to the instructions of Jesus success follows our efforts. Henceforth these disciples are to reveal Christ. When Jesus was manifested and His plans laid before the disciples a mighty work of grace followed. The trouble was they had lost contact with the Lord. May this not be the trouble in our failure in the church and in our individual lives?

#### *Second, the Blessings of God's Afters*

One fact is this, though God may tarry He also arrives. At the right place and at the right time God moves His wonders to perform. Though His ways are hidden and though He may move slowly yet the blessings that come will be for the strengthening of His saints and the upbuilding of His Kingdom. God can afford to be at leisure in the fulfillment of His ways, for a thousand years in His sight are but as yesterday. Then, too, His delays are meant as blessings.

Strange as it may seem and as paradoxical as it may appear the delays of God reveal His love. It is ever so. The supreme revelation of love is seen on Calvary's cross. Jesus was willing to wait for the Father's own time in vindicating the work He had done. And here Jesus allows these disciples to spend a number of days in doubt, bordering on despair before He revealed to them fully His own personality. We read, "After these things"—after these dark days, then, Jesus. Why, it is like finding the pot of gold at the end of the rainbow. The long search, but the finding is worth all the sacrifice and heartache. And if we have the as-

surance that after the dark day we are to see Jesus, then, we may take heart and be courageous. Yea more, do we not have the assurance that even now our Lord is with us to comfort, uphold, and strengthen for life's tasks? The Holy Spirit is our Helper, Guide, and Comforter.

Last summer, while in Jerusalem, I met Mr. Spafford, of the American Colony. I know of no one's life that so beautifully illustrates the thought of the text as does Mr. Spafford's. The story, as related by a member of the Colony is, in substance, as follows. Mr. Horatio G. Spafford, a lawyer of Chicago, lived in the suburban town of Lake View, with his wife, Anna, and their four daughters. Their house was joyous with the merriment of childhood for years, until there came a sudden, terrible bereavement.

In 1873, Mrs. Spafford and her four daughters sailed on the *Ville du Harre*, intending to spend the winter in Europe for the education of the children. In mid-ocean the ship was struck by a sailing vessel, and in fifteen minutes it sank with all on board.

There was no wireless telegraphy then to summon, by its marvels of science, friendly ships to rescue. The vessel that did the damage was also in a sinking condition and could do little toward rescuing the helpless passengers. The loss of life was appalling. Only twenty-two survived to tell heart-rending tales of exposure and suffering as they drifted in the open sea. Mrs. Spafford was among the rescued, but her children were all lost. When the splash of an oar brought her to consciousness, she realized that she and her children were separated. She must face life without them. In that hour of physical suffering and mental agony she fought a great battle and won.

In the meantime, Mr. Spafford at his home was anxiously awaiting news of the safe arrival of his family when the crushing blow fell. The message from his wife, sent from Cardiff, in Wales, where the survivors were landed in sailor's clothes, was terrible in its brevity. It consisted of two words, but they were enough to tell the heartrending story, "Saved Alone." All that night the stricken husband walked the floor, and out of the anguish of that vigil, when the waves, and billows of affliction swept over him but did not overwhelm him, his strong faith triumphed, and from the darkness came the hymn that has comforted many:

"It is Well With My Soul"  
"When Peace like a river, attendeth my way,  
When sorrows like sea billows roll,  
Whatever my lot, Thou hast taught me to say,  
It is well, it is well with my soul."

When husband and wife were reunited, they dedicated their lives to Christian work. Eight years later they went to Jerusalem with two daughters, born after the accident, and there founded the American Colony. During all these years their service has multiplied and Christ has been manifested in their lives.

Then, too, God's afters open a larger outlook on life. It was true of the disciples. From the

day that Jesus manifested Himself again their outlook on life was bigger. They were brought face to face with larger visions of their own place in Christ's Kingdom. He was seen of the disciples for a period of forty days after the resurrection. Jesus could have revealed all the truths of His own resurrection and the work which was before the disciples the first day, but it would not have made the impression upon their lives that it did later. He gives them these days of delay that they may weigh more carefully and consider the great truths of the Kingdom and how to relate their lives to the new conditions.

A story comes out of the Old Testament which illustrates how God waits to reveal fully His purposes for life. Early in life David was anointed to be king over Israel. He did not seek the kingship, but God's prophet anointed him for that high position. Yet, in the years immediately ahead of him he suffered at the hands of Saul; he

was hunted and hounded from place to place. What purpose was there in all of this? Here is an example of God's afters. During that period of waiting David wrote some of these immortal Psalms, these meditations toward which the child of God instinctively turns in his hours of spiritual need.

I am not trying to explain the delays of God, His afters, but simply seeking to point out some of the blessings that follow in the path of these days. The devoted mother will often keep from the child some good thing for a time. It is night time and the mother knows what would happen if she were to tell the plans for tomorrow's outing. The child would not sleep because of what was to be done the next day. But when the light of the new day comes all the plans are explained. We should think of God as often withholding from His children the things that they desire that they may trust Him more implicitly and fully.

## Illustrations

*A Sermon Without Illustrations is Like a House Without Windows*

### *Pearls for Preachers*

WILLIAM J. HART, D.D.

#### FAITH INFINITELY STRONG AND SWEET

Acts 3:16. "The faith which he has given."

"The End" is the title of a most arresting chapter in Goodspeed's "William Rainey Harper," and relates how the great Hebrew scholar and university president faced death:

"As the end drew near he called four of his oldest friends about his bed to pray with him, and himself uttered a simple and tranquil prayer.

"Rarely has a man met death in so serene a spirit. It did not come as a surprise. A few weeks before the end he wrote to a friend: 'Nobody knows when it will come, but it will come—I mean the end. For myself I do not think it will be a very long time.' Only a day or two before his death, Dr. Goodspeed had occasion to call upon him to tell him of the business done at the meeting of the trustees that had just been held, and he introduced the subject of death, then so imminent, and said that his faith was infinitely stronger and sweeter than ever before, repeating the word 'infinitely' with a depth of feeling his hearers never forgot. His only anxiety was as to whether there was anything more he could do for certain members of the faculty, especially for any of the younger men, and he had Dr. Goodspeed read the faculty list over to him with this in mind.

"So seeking to the last to do some service for others, passed the great heroic soul away. On Wednesday, January 10, 1906, at 2:30 p.m., he dies in the President's House, in the fiftieth year

of his age and the fifteenth of his presidency."—*The University of Chicago Press.*

#### JOHN WESLEY'S TRANSLATION

Rev. 14:13. "Blessed are the dead which die in the Lord."

Well beyond the fourscore years, and preaching almost to the last, John Wesley passed hence. The description given by Arnold Lunn in his book, "John Wesley," is most touching:

"The end was very beautiful. He lingered for three days surrounded by those who loved him. No pain, only a growing sense of weakness, and a tranquil acceptance of the inevitable. He slept much and spoke little, but sometimes the dying flame flickered up, and the inner light which had changed the face of England glowed with its old intensity. On the afternoon before he died, he surprised his friends by bursting into song:

"I'll Praise my Maker while I've breath

And when my voice is lost in death

Praise shall employ my nobler powers."

"He sang two verses and then sank back exhausted.

"To the widow of Charles Wesley, who bent over him, he murmured, 'He giveth his beloved rest.'

"As the afternoon wore on, his sight grew dim, and his voice failed. Suddenly he seemed to rouse himself. He could not speak, and he struggled



pathetically to make those who stood round his bed to understand what was in his mind. And then by a supreme effort, he marshalled his ebbing strength for one last effort, and the words of his farewell message, which was to become the watchword of Methodism, came clear and strong—"The best of all is God is with us."

"At ten o'clock on the morning of March 2nd, 1791, he spoke his last word—"Farewell"—and his eyes closed for the last time."

## CHRIST THE MASTER OF LIFE

John 16:33. "I have overcome the world."

I stood one summer under the noblest dome in Paris. There, surrounded by his battle-flags, is the tomb of Napoleon. Just beyond the portal, above the door, is the image of the Nazarene on his cross. As the afternoon light from the stained windows faded, leaving me in the shadow, I asked myself, "Which of the two, after all, was the more practically efficient?" The years have furnished the answer to that question. The little man who strove so hard to be the sovereign of Europe has left a memory tinged with regret, a method red with blood but futile in result. The other, the Man of Love, who was rewarded with a cross, has been shown in the light of centuries as the one who did "overcome the world." He is the Master of Life. He is our moral authority.—*Dr. R. W. Sockman.*

## TO LIVE AGAIN

Heb. 11:4. "He being dead yet speaketh."

When men shall cover up my face in death,  
And friends shall move about with bated breath,

When I am gone.

I would that those who see my face no more,  
Will let me still within their bosom's core,

Live on and on.

Inspire their thought to dwell on nobler things,  
Attune their lips to songs the victor sings,

And banish fear.

To live in gracious words that cheer and bless,  
To live in kindly deeds of friendliness

Through all the year.

Their fret of care and hurt of pain to soothe,  
Towards fellowship and brotherhood to move,

My fellowmen,

And thus in them to breathe, to act, to live,  
My life to them a fuller life to give—

To live again.

—*John C. Collins.*

## HEIGHTS

Luke 23:33. "The place, which is called Calvary."

Everest, great high priest of might,  
Towering in its robes of white,  
Recites the endless liturgy  
Of cosmoal immensity.

But when compared with Calvary's hill,  
How small it is, how nearly nil!

—*William D. Seaman.*

## EXPANSE INSTEAD OF LIMITATION

Matt. 16:4. "And when they looked, they saw that the stone was rolled away."

For the Christian the tomb of Christ has a message of great good cheer. It proclaims that death is a thoroughfare, a gate, a door, a method of heavenly entrance. "And looking up, they see that the stone is rolled back; for it was exceeding great." They see that lifeless matter is the tool of deathless spirit. They expected an impenetrable wall; they found a magnificent opening. They imagined bleak limitation; they found immeasurable expanse. They pictured a clod; they found a God.—*Dr. F. F. Shannon.*

## TOLD HIM OF THEIR LOVE

1 Cor. 11:25. "This do . . . in remembrance of me."

Dr. Dale, when in Australia, speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, said that he often felt inclined to say to his own people, "If you love me, tell me so." This speech reached England sooner than the speaker, and some months later, at the congregational "Welcome Home," almost the first object that met his eye was a large scroll, and these words, "We love you and we tell you so." By observing the Lord's Supper we tell Christ that we love him.—*The Sunday School Times.*

## "DOES CHRIST LIVE HERE?"

Gal. 2:20. "Christ liveth in me."

Bishop Charles L. Slattery tells us that he heard the following story in a little church in France:

A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work, the wife said, "The new pastor called today." "What did he say?" asked the man. "Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say." The man's face flushed: "Why didn't you tell him that we were respectable people," he said. "Well," she answered, "I might have said that: only that isn't what he asked me." "Then why," pursued her husband, "didn't you tell him that we said our prayers and read our Bibles?" The wife replied, "But he didn't ask me that." The man grew more vexed. "Why," he continued, "didn't you say that we were always at Church?" The poor woman broke down: "He didn't ask that either: he asked only, 'Does Christ live here?'" This man and woman pondered for many days what the grave pastor meant by his question. Little by little their lives were changed. Little by little they grew to expect Christ—not dead, but gloriously alive. And some way, they knew not how, through great love, and through a willingness to be surprised by the mystery of his radiance, they knew Him. He did indeed live there.

## SUMMER IS COMING

1 Sam. 12:2. "And I am old and grayheaded."

When Dr. Rees preached last in North Wales, a friend said to him, "You are whitening fast, Dr. Rees." The old gentleman did not say anything then, but when he got into the pulpit he said, "There is a wee white flower that comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over, and the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over; that I shall have done presently with the cold east winds and the frosts of earth, and that my summer, my eternal summer, is at hand."—*The United Methodist*.

## ANNOUNCER AND TRAVELLER

Josh. 1:11. "And enter into possession of the land." (Moffatt.)

No man can interpret a scripture save as he shares in some degree the experience which the scripture enshrines. In our American railway stations there is a functionary who with the aid of a megaphone announces outgoing trains naming their destinations and stops and the track where they may be boarded. On an oppressive summer day one will hear the announcer in a city terminal calling to the waiting travellers the enticing names of mountain and seaside resorts and summoning them to entrain. But the announcer himself will stay in the sweltering station, without glimpse of forest or ocean, without a breath of their quickening air, and his lifelong he will not visit more than half a dozen of the places which he mentions glibly several times a day. God forbid that you and I should spend our lives telling the experiences of prophet and lawgiver, psalmist and sage on the heights of vision and in the secret places of comfort and power, and the experiences of disciples in the presence of incarnate God, and be ourselves strangers to the everlasting hills, and aliens to the heart and conscience of Jesus Christ.—*President H. S. Coffin in "What to Preach."*

## ARTIST PRODUCED FINISHED WORK

Josh. 1:11. "Prepare you."

Emerson tells of a letter from an artist friend describing Michelangelo's huge mural painting of the Last Judgment, which the friend "had the opportunity of seeing very near, and was astonished at the minute finish of muscles and nerves, finished like a miniature." No detail was too small for the artist whose shoulders were bent by his immortal pictures under the dome of St. Peter's.—*Bruce Barton*.

## GOD'S WAY AND MINE

By the late F. Watson Hannan, D.D.

Matt. 26:39. "Nevertheless not as I will, but as thou wilt."

I asked my Lord to lead me for a day,  
I did not know or care what He might say;

So long as He would lead me I'd agree  
To follow paths I could or could not see,  
Or try to carry loads I scarce could lift,  
And move as He directed, slow or swift.  
I would not murmur if the road was rough  
Nor ask for more when He had giv'n enough  
To meet my simple needs, both few and small—  
I'd be content and thankful in it all.

But when he bade me suffer and be still  
I then rebelled against my Master's will,  
And said I would not have Him for my guide,  
Because His will run counter to my pride.  
And yet I suffered, suffered once again,  
I asked for joy, He gave me only pain.  
I asked for rose-strewn pathways, sunny morns,  
I chose to tread on petals, not on thorns;  
But through the thorns He led me up the hill.  
I murmured at His "Suffer and be still"—  
I could not grasp His meaning; I was prone  
To ask Him for His way, but keep my own.

But one day, when my struggles had been sore,  
I asked my Lord to lead me just once more  
This time I would not murmur 'gainst His will;  
I'd go or stay, or "Suffer and be still."  
I would not have my own way—His was best;  
I'd gladly do, endure His wise behest.

And then I understood why all my pain  
And thorns came to me once again.  
It was withdrawing, by His gentle art,  
The thorns which pride had thrust into my heart,  
His oil and wine, poured on sin's open sore.  
The pain was just to heal, and nothing more.  
His thorns were lances to relieve disease,  
His hilly pathway led to plains of peace.  
He meant my life for joy, for power and bliss—  
Pain was remedial, work was happiness.

And so my Lord has led me all the years.  
Sometimes He leads through smiles, sometimes  
through tears,  
But each day shows me that His way is best,  
For through its cloud or sunshine I am blest.  
—*The Christian Advocate*.

## CHRISTIANS HAVE FOUND CHRIST

John 1:45. "We have found him . . . Jesus of Nazareth."

A missionary in India tells of a discussion he had with an able Hindu judge. "Well, after all" said the Hindu, "there is not much difference between us. You Christians are converted when you find God in Christ; we Hindus are converted when we find God in ourselves." "With this difference," said the missionary, "that in those countries where Christ is known you do meet men with whom as you talk you gather just this impression, that of light and discovery and inspiration, whereas I do not know of a single Hindu student who gives me the impression he has found." The judge's face fell as he acknowledged the fact. "No," he said, "I do not know one who has found."—*Bishop Charles Fiske, in "Confessions of a Puzzled Parson."*



## THE CROSS-BLAZED TRAIL

John 19:17. "And he bearing his cross went forth."

There's a little pathway winding.

Through the jungle growth of Life,

Spots of shade and sunlight finding

Midst the struggle and the strife,

And it's marked with the Sign of the Cross.

There are countless trails that wander

Through the forest and the plain,

Pleasant byways that meander

To the cities Lust and Gain;

They're not marked with the Sign of the Cross.

There is only one way leading

Through the dangers of the maze,

And if trail-sign you'll be reading

Then you'll know it by the blaze,

For it's marked with the Sign of the Cross.

—Arnold Andrews.

## COMFORT

Psa. 71:21. "And comfort me on every side."

The idea underlying the word "comfort" as the Bible uses that word and as Shakespeare uses it has been stated by Dr. John A. Hutton in these words:

"'Con,' along with; 'fortis,' strong. You 'comfort' another when you make him strong, and when you make him strong by a precise method, namely, *by the addition of something to the things that were already in his mind.* You 'comfort' a man by reminding him of something which he was forgetting, or by telling him something which he did not know, something nevertheless which was always there and was always true.

"To 'comfort' a man is therefore not always or not necessarily to agree with him, or to sympathize with him, or to fall in with his mood. Indeed, there are times when it will comfort a man (who is not irremediably selfish) to remind him of something, to add something to the things which he is making everything of, something which has the effect of making him ashamed! Thus it might deliver a slightly ailing person from a too great absorption in his own malady were he to visit a city hospital and to pass down between the beds of a surgical ward."

## ALL GOD'S CHILLUN GOT WINGS

Matt. 6:25. "I charge you not to be over-anxious about your lives." (Weymouth.)

The colored people are an inherently poetic race. How often do their chance remarks reveal the deep vein of poetry within! I have a friend who was born and reared in Arkansas. One of the loveliest stores she tells about her old home is of the old

colored woman who cared for the children of the house.

Hearing her mistress complain one day of life's many trials, this old soul said softly, "Law, honey, doan yo' wuh'y. Jus' do lak me, chile. Ah weahs the wuhld lak a loose gahment!"—Annemarie Ewing, in the "Christian Herald."

## FLEXIBILITY OF THE CHRISTIAN SOUL

Matt. 11:28. "Come to me, all you toiling and burdened ones, and I will give you rest." (Weymouth.)

St. Cyran is thus quoted by Jane T. Stoddard in "Private Prayers in Christian Story":

"A Christian soul needs an unparalleled and universal flexibility. It ought to know how to pass from rest to labor, from labor to rest; from prayer to action, from action to prayer loving nothing, cleaving to nothing; able to do everything, and able also to do nothing when sickness or obedience stays it—remaining useless with peace and joy. For there is an advantage also, in cessation from work; and, often enough, while we are working, we are in God's sight doing nothing."

## JUST WISHED TO BE ALONE WITH GOD

Luke 9:18. "He was alone praying."

Dr. Whyte quotes these words from his favorite Puritan writer, Thomas Goodwin: "I have known men who came to God for nothing else but just to come to him, they so loved him. They scorned to soil him and themselves with any other errand just purely to be alone with him in his presence."

—Jane T. Stoddard, in "Private Prayers in Christian Story."

## BLOTTER AND BOY

Deut. 4:5. "Behold, I have taught you."

"One of the executives of the Philadelphia store," says Dr. Herbert Adams Gibbons in his biography of John Wanamaker, "remembers that when he was a cash boy he mustered up courage to go into Wanamaker's office to show him a new and cheap way to wrap small packages that he thought he had discovered. 'He was sitting at his flat-top desk, and I quickly passed to him a sample package I had wrapped. As I did so my sleeve caught in the inkwell and upset it.' The horrified boy stood rooted to the spot. Wanamaker said: 'Now I am going to show you something. If you attack a pool of ink with the edge of a blotter, instead of stamping the blotter flat down on it, it is astonishing how quickly it disappears.' The devotion of a life-time of able service was thus won in a minute."

# The Homiletic Year --- April

THE REV. WILLIAM TAIT PATERSON, D.D.



Rev. William Tait Paterson, D.D.

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*Passion Sunday*

*Palm Sunday*

*Holy Week*

*Good Friday*

*Easter Day*

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*The Chicago Evening Post* some years ago in an editorial dealing with the work of Dr. John Henry Jowett, who was returning to London, and speaking of the great crowds that waited on his ministry, said this, "Perhaps the real secret of Dr. Jowett's power is that he . . . goes to his pulpit with the conviction that men will listen gladly to a message that is born of faith and knowledge wedded, matured in meditation and clothed in beauty of phrase."

Nolan R. Best wrote in *The Continent* a number of years ago, "No preaching is good preaching that simply skims the surface of life with professional suavities and artificial graces . . . No preaching is good preaching which does not give an honest respect to the Scripture on which it is ostensibly based . . . No preaching is good which does not aim at a definite effect . . . No preaching is good preaching which does not glow."

Dr. Frederick Lynch in *The Christian Century* (September 2, 1926) reviewing an address by Dean Sperry on "The Present Problem of Preaching" insists that "half the secret of success of the so-called great preachers is that they take their preaching seriously." He quotes Dean Sperry: "I have no reasonable doubt that many of us are falling short of opportunities as preachers because there is not enough substantial teaching stuff in our sermons, and not enough sound didactic purpose and method. Rhetoric, sensationalism, impassioned appeal, pious secularity cannot fill the gap vacated by the teacher in the pulpit." Then Dr. Lynch speaks out of his own experience: "During my connection for over fifteen years with religious magazines I have examined scores of sermons. I have also reviewed I know not how many volumes of sermons during that period. I am not hesitant in saying that in directness, intimacy, reality and interest these sermons are better than the sermons of the fathers. They

almost invariably deal with real problems and show a consciousness of the needs of the man in the pew. The preacher of today is much nearer to his people than the preacher of yesterday. Their shortcomings and weakness is just where Professor Sperry finds it. The teaching element is missing."

It is asked of us, then, that we lead the people into a clearer and greater knowledge of the things of God, of Life, of Eternity. In doing so we must be direct, intimate, real and interesting. And we must "glow!" Dr. L. P. Jacks, lecturing on "The Lost Radiance of the Christian Religion" reminds us "that Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind . . . The end of it all is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths." Have we really caught that in our own consciousness, appropriated it in our own lives? Then Mr. Best will not quarrel with the lack of enthusiasm in our preaching.

If any month will find us glowing as we present Christian truth to our congregations surely it will be this month. This month, no matter what our ecclesiastical connection and our denominational upbringing, we all follow the Christian Year. It is the month of the Cross and the Tomb. It is also the month of the Resurrection. We hurry to the Tomb only to find it empty. "He is risen!"

## PASSION SUNDAY

Every Sunday of the month is marked in red in the Gospel story. With the first Sunday, Passion Sunday, the Church turns her eyes toward Calvary. The epistle is Hebrews 9:11-15, reminding us that Christ is "an High Priest of good things to come" and not allowing us to forget that the good things will come only through His own blood. We are hurrying toward the Cross and



already the way is marked by bloody footprints. This gives us our direction for the month. We shall lift up the Christ upon the Cross. We shall call all sinsick souls to look to Him and be saved.

Perhaps we ought to do some probing in our own souls before we enter our pulpits. Are we really concerned about the outcome of our sermons? Are we really concerned that men and women listening to us should be convinced and brought to Christ? "We would not for a moment speak uncharitably, but the question often rises whether preachers have any purpose or any dream of bringing souls to Christ by the sermons they preach. We have known men to sneer at the idea that the Church was a soul-saving organization. It is possible to belittle the great idea of salvation, but those who understand it in the New Testament sense will perceive that if the Church is not a soul-saving organization, it can never be the Church of Jesus Christ. Souls cannot be won without travail, without prayer, without expostulation and pleading that come from the heart, without the power of the Holy Spirit. Only those who *must* have them will have them." (W. Robertson Nicoll.)

Here on Passion Sunday we go down with our Lord "into the chill passages that ended in the Cross," and we shall invite our people to walk in them with us. The Scripture illumines the whole way for us. "Jesus . . . for the joy that was set before Him, endured the Cross, despising the shame."—Hebrews 12:2. We walk the royal road of the Cross. "If thou wilt be perfect . . . follow Me."—Matthew 19:21.

#### PALM SUNDAY

On the second Sunday we are entering Jerusalem in the company of our Lord. But even the waving palms will not hide away the Cross. Under the hosannas we hear the yell of the blood-drunk mob. It is a Triumphant Entry, but the triumph is greatly different from that conceived by disciples and spectators. There are many incidents with which we might deal. There is the cleansing of the Temple: Matthew 21:12-13. The story of the withered fig tree (Matthew 21:17-22) holds a vital message. The challenge of the priests (Matthew 21:23) raises the question of the authority of Jesus. Have you dealt with that lately? You will find your people greatly interested. If He have no authority for this day and generation why travel further with Him?

#### HOLY WEEK

The whole week will now be filled with opportunities for the presentation of the Gospel. Increasingly Holy Week is bearing on the hearts of Christian people. Every city of any consequence in our land will have gatherings each day at noon-time and at eventide. Many of these, perhaps most of these will be union meetings. After all, the Cross unites us.

Below we give the program of one minister for Holy Week. It may prove of great value in its suggestiveness. The minister is Rev. Peter A. Dunn of Central Church, Boston, and the program is taken from a leaflet prepared for distribution.

"Monday: Jesus goes up to Jerusalem. The fruitless fig tree is symbolical of the condition of nation and church. He cleanses the temple. The children cry 'Hosanna' but the religious leaders are enraged.

"We remember: 'The Lord in His Temple.'

"Tuesday: Jesus returns again to Jerusalem. The question is immediately asked, 'By what authority doest Thou these things?' He seeks to explain. He pleads. He warns but all in vain. Never to preach or plead again he retires.

"We remember: 'The Challenge and Answer.'

"Wednesday: His enemies decide that he must die. The clouds grow darker. Judas consents to betray him.

"We remember: 'The Troubled Rest.'

"Thursday: Jesus eats the Passover with His disciples. He tells them that death is at hand and that they were to do certain things in remembrance of Him. He goes out; crosses the brook Kedron and finds quiet and peace in Gethsemane.

"We remember: 'The Upper Room and the Garden.'

"Friday: Jesus is arrested. He is brought to trial. He is mocked, scourged, acquitted, but finally handed over to the Roman soldiery to be crucified.

"We remember: 'The Last Hours.'"

There is many a good Holy Week sermon in the following list of texts which were assigned to the senior class in a theological seminary for chapel preaching in Lent:

"I am come a light into the world."—John 12:46.

"I am not come to destroy, but to fulfill."—Matthew 5:17.

"I am come that they might have life."—John 10:10.

"I am come to send fire on the earth."—Luke 12:49.

"Come — inherit the kingdom."—Matthew 25:34.

"Come, take up the cross."—Mark 10:21.

"Come, and I will give you rest."—Matthew 11:28.

"Come to Me and drink."—John 7:37.

#### GOOD FRIDAY

Above we spoke of the Cross uniting us. This item taken from *The British Weekly* (April 4, 1929) tells of a program that might be adapted to splendid purpose in many communities:

"Unity Beneath the Cross—At St. Anne's Church, West Hill, Highgate, on Good Friday, from 12 to 3, a notable service to manifest 'unity beneath the Cross' was observed. In a brief introductory address the Vicar said that 'if we don't want to break down the barriers between fellow Christians, then we ought to.' That service, he suggested, had at least four aspects — the dramatic, the theological, the evangelistic, the inspirational. It should inspire not only to fresh faith but to fresh service, in the belief that human nature can be changed and that the world shall yet be a better and finer place. The addresses on the Seven Words from the Cross were given by

seven Free Church ministers, all having churches in the neighborhood of St. Anne's. (The Vicar) wore his cassock, without a surplice, so matching the other ministers, each of whom was attired in a black gown. No denominational distinctions were set out upon the service paper. The addresses were a remarkable illustration of essential unity of belief. There was scarcely a sentence used by any one of the eight speakers which could not have been uttered by the remaining seven."

Many will be having part in Three-Hour Services on Good Friday, when the addresses will be based on the Seven Words from the Cross. Study of programs of such services reveal some differences. One in Cincinnati was divided into seven twenty-five-minute periods. The meditations came in the following order:

"Father, forgive them; for they know not what they do."—Luke 23:34.

"Today shalt thou be with Me in Paradise."—Luke 23:43.

"Woman, behold thy Son! Behold thy mother."—John 19:27.

"My God, my God, why hast Thou forsaken Me?"—Matthew 27:46.

"I thirst."—John 19:28.

"It is finished."—John 19:30.

"Father, into Thy hands I commend My spirit."—Luke 23:46.

In a program from Cleveland, the order appears John 19:27; John 19:28; Luke 23:43; Luke 23:34; Matthew 27:46; John 19:30; Luke 23:46. This Cleveland order is divided into seven half-hour periods, running from 12 noon to 3:30 p.m. One from Detroit is divided into four forty-five minute periods. The addresses were: "Behold the Man;" "If I Be Lifted Up;" "Father, Forgive Them;" "It is Finished." The Detroit order of service might have a helpful idea to men so situated that seven speakers are not available.

## EASTER-DAY

"A brighter dawn is breaking,  
And earth with praise is waking;  
For Thou, O King most high,  
The power of death defiest;

"And Thou has come victorious,  
With risen Body glorious,  
Who now for ever livest,  
And life abundant givest.

"I free the world from blindness,  
And fill the world with kindness;  
Give sinners resurrection,  
Bring striving to perfection;

"In sickness give us healing,  
In doubt Thy clear revealing,  
That praise to Thee be given  
In earth as in Thy heaven."—P.D.

This is the great Christian day of the year. The gloom of the past week is dissipated before the rays of the Sun of Righteousness risen with healing in His wings. Now for glowing sermons, direct sermons, interesting sermons, sermons going straight to the hearts of the hearers, sermons coming out of the Scripture. It was the fact of the Resurrection that won Saul of Tarsus to Christ. It is still winning many souls.

On Easter Day, 1928, Dr. Robert E. Speer reached to the International Missionary Council

on the Mount of Olives outside Jerusalem. He said some things about the doctrine of the Resurrection that should be echoed in all our churches. "One wonders whether as yet we have comprehended in the Christian Church the real doctrine of the New Testament in regard to the place of the Resurrection in the Christian life. Some years ago I had a discussion with a friend as to the place of the Cross in doctrine and life in the New Testament. We decided that we would make a fresh study of the New Testament and to our amazement we found the Cross not fading out of sight but dropping behind the glory of the Resurrection. It would be worth the while of each one of us to go out today to review carefully each word of the New Testament afresh and to find out, as we shall the supreme place which the Resurrection took in the lives of the men who had known Jesus Christ after the flesh and through them in the lives of men who had never thus known Him but to whom and in whom He lived as the Risen and Ever-present Lord. . . .

"It was the Resurrection that convinced Paul of the central fact of the deity of Christ. It was not the character of Jesus to which he turned . . . Was it the teaching of Jesus that was the ground of St. Paul's unique conception? St. Paul was a teacher himself but it is a strange fact that only once did he appeal to the teaching of Jesus as supporting his own teaching or as evidencing Jesus as the Teacher come from God . . . And Paul says nothing about the miracle of the personal consciousness of Jesus . . . One would have thought that here supremely St. Paul would have found the conclusive and irrefutable proof of his faith in Jesus as God's Son and as God. Not so. He found it only in the Resurrection. Jesus Christ, says he in one of his noblest arguments, 'who was born of the seed of David according to the flesh . . . was declared to be the Son of God with power, according to the spirit of holiness, by the Resurrection.' And here for us, too, is the impregnable rock upon which Christian conviction rests—Jesus Christ rose again from the dead." (Jerusalem Meeting I.M.C., Vol. 8: page 137f.)

## THE COMMUNION IN EASTER-TIDE

It will probably be the desire of everyone to celebrate the Sacrament of the Lord's Supper at some point in Passiontide. Some observe it in the evening of Maunday Thursday as being the same evening in which it was instituted. Others feel that the evening of Good Friday cannot be spent to better purpose than the breaking of bread "in remembrance." A friend of the writer always has a well-attended Communion Service on Easter-morn at seven-thirty.

It seems to the writer that in planning such a service no emphasis will be placed on ingathering. Ingathering, he firmly believes, there will be, but this is surely one occasion when we will wish to sit with our Lord in the quietness. The ingathering can be held at the regular Easter-morn service.

## FORWARD TO PENTECOST

This year it will prove impossible to plan an



Easter program without going on beyond. The emphasis on Pentecost will be most beneficial in church life and will prove a great incentive and aid to evangelism.

Let us remember the evidences of Christian activity between Easter and Pentecost: Fellowship, Courageous Testimony, Common Prayer, Bible Study, Common Worship, Large Ingathering.

## Great Texts and Their Treatment

THE REV. WILLIAM TAIT PATERSON, D.D.

### PETER'S DOWNWARD STEPS

"The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22:31, 32.

Emerson defined a weed as "a plant out of place." Later, commenting on the skill of naturalists, "Hence a new definition of a weed: a weed is a plant not yet understood."

Peter the Apostle. On one hand, weakness and humanness stressed. On the other, Rome almost defies him.

"He did fall terribly many times; but we feel that he rose again in such a radical form of penitence and contrition that he deserves instantly to have one more chance; and we hurry to him with a return of regard. Such a man's battles are our battles. The human mistakes he made are those that we need to be warned against."—Chas. S. Robinson.

He was leader of the Band. Gospels not always agreed in order of names. Matthew, Mark and Luke agreed on first and last. Judas the Traitor is always last, and Peter the Sinner is always first. *The Easy Descent*

A wrongly-directed ambition. The desire for prominence. Service, Christ said, was to be the measure of greatness in the Kingdom.

Self-confident and boastful. Walking on the water. "I will never deny Thee!" Then the Garden and the Courtyard!

Asleep in the crisis. His Master agonizing unto blood and Peter slept!

A laggard foot. His Master arrested, hurried to trial and to death. Where is Peter?

In bad company. At the enemies' fire.

The shameful word. "I know Him not!"

#### *The Misy Pit*

Results in Peter himself. Hopeless. Surrenders apostleship: "I go afishing!" The dreary years ahead.

Results in the Band. Quarreling. Leaderless, disorganized. Scattered.

The work? Were all Christ's labors to be lost?

If this were true among the shepherds, what was happening among the sheep?

#### *The Hard Climb Back*

We have shown Peter's worst side. It is not all of Peter. He has a saving grace. He has a heart of love. When Christ said, "Will ye also go away?"

"But all through life I see a Cross  
Where sons of God yield up their breath.  
There is no gain except by loss,  
There is no life except by death.  
There is no vision but by faith,  
Nor glory but by bearing shame,  
Nor justice but by taking blame.  
And that Eternal Passion saith  
Be emptied of glory, and right, and name."

—Walter C. Smith.

it was Peter who answered, "To whom shall we go?" He had high vision: "Thou art the Christ!" The return of Christ. He returns to meet the need of His people.

The things that saved Peter: Christ's hope in him and love for him and Peter's response to Christ.

"Any man who enters heaven will not reach a low seat if he is assigned a place at that old fisherman's feet."—Chas. S. Robinson.

"Jesus, let Thy pitying eye call back a wandering sheep;

False to Thee, like Peter, I would fain like Peter weep!

Let me be by grace restored; on me be all long-suffering shown;

Turn, and look upon me, Lord! and break my heart of stone."

### THE KISS OF BETRAYAL

"Judas, one of the twelve, . . . drew near unto Jesus to kiss Him. But Jesus said unto him, 'Judas, betrayest thou the Son of Man with a kiss?'"—Luke 22:47-48.

Mary, of Bethany, and Judas. "Whosoever this gospel shall be preached throughout the whole world, this shall be spoken of for a memorial of her." But also of Judas! The one an immortality of honor; the other an immortality of infamy and shame.

#### *The Selection of Judas*

An old question: Why did Jesus pick Judas? Just to be traitor? Was Jesus deceived in him?

He was selected because of his earnestness and devotion, and also because of his capabilities and possibilities.

Judas must have been much like the others at the start. His feet were set in the same direction. He had the same privileges of discipleship and fellowship. Yet at the end there was separating them the difference between heaven and hell.

One tells of a watershed between Dodelly and Bala in Wales. Two streams have source at same spot, but one turns right and the other left, and so Dee and Mawddach, born together, are separated at the end by the entire breadth of Wales.

"So from the heights of will,  
Life's parting stream descends  
And as a moment turns its slender rill,

Each widening torrent bends.  
From the same cradle side,  
From the same mother's knee,  
One to long darkness and the frozen tide,  
One to the peaceful sea."

### *The Kiss of Betrayal*

When seeking "Why?" in the case of Judas we find the answer in considering the detail of the betrayal. Judas himself was betrayed by the Kiss. He took one of the fine things of life and used it for base, mean ends. He took the symbol of love and made it the sign of treachery.

Jesus felt it thus. At dinner He spoke of the traitor as "he that eateth with Me, . . . that dippeth with Me in the dish." Judas was breaking the sacred bond of table-fellowship.

So we have branded him the arch-traitor of all time. There is no more bitter epithet on the tongue of man than "Judas!"

Is Judas still among us? What are you doing with the finer things of life?

How do you regard home and to what use do you put it?

Is friendship only a word to you, or a deep, precious, sacred relationship?

Can you regard unmoved the sorrows of others? "He bore our griefs, and carried our sorrows."

Can you, do you, make use of the signs of these fine things for mean purposes?

Is religion, its words and its symbols, held lightly by you?

Is the Church and her services a joke with you? "The Church is His Body."

Does the name of Christ start tender thoughts in your mind?

Are you definitely with Christ, honoring, serving, loving Him?

### SIMON OF CYRENE

"They compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross."—Mark 15:21.

"Who passed by!" Had he started earlier or later, had he moved faster or slower, had he taken a different road, used another gate, or lodged on the other side, he had missed his great moment.

#### *Simon of Cyrene*

A Jew of the North African city. The inhabitants of Cyrene are listed by Strabo, "citizens, husbandmen (native Libyans), sojourners and Jews." Cyrenians were present at Pentecost; in their synagogue Stephen debated. Lucius of Cyrene was an officer in the church at Antioch.

Simon left Cyrene on a pilgrimage. It ended outside Jerusalem!

#### *Bearing the Cross*

The wearied Christ: the watch in Gethsemane, the trials, the scourging and mocking.

Sharing the Cross. The service to Christ. Where was Peter?

Virtue flowing along the Cross: Christ at one end, Simon at the other. The Eye that made Peter weep, won Simon's allegiance.

#### *Simon's Reward*

Did he hear Peter at Pentecost? Did he then begin to understand what he had done?

The salvation of his soul. No man ever saw the face of God and lived. Simon's old nature died. Did he preach at Antioch in company with Paul? (See Acts 13:1.)

The salvation of his sons. Alexander and Rufus, "that choice Christian."—Romans 16:13. (Moffatt.)

"Must Jesus bear the Cross alone?"

### THE MAN WHO JUDGED JESUS

"Pilate saw that he could prevail nothing . . . Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified."—Matthew 27:24-26.

"I stood under the noblest dome in Paris. There, surrounded by his battleflags, is the tomb of Napoleon. Just beyond the portal above the door is the image of the Nazarene on His cross. As the afternoon light from the stained windows faded leaving me in the shadow, I asked myself, 'which of the two, after all, was the more practically efficient?' The years have furnished the answer to that question. The little man who strove so hard to be the sovereign of Europe has left a memory tinged with regret, a method red with blood but futile in result. The other, the Man of Love, who was rewarded with a cross, has been shown in the light of the centuries as the one who did truly 'overcome the world.' He is the master of life. He is our moral authority."—Ralph W. Sockman in "Suburbs of Christianity."

#### *The Man Who Judged Jesus*

A Roman imperial officer. Governor of Judea, appointed by the Emperor, subordinate to the Proprietor of Syria.

He had angered the Jews by bringing Roman standards with the image of the Emperor into Jerusalem. Again by hanging shields in the Palace. Again by taking money from the Temple treasury to pay for an aqueduct.

The country was continually in an uproar. He was finally deposed for killing many Samaritans in an uprising. He rejected the true Messiah and came to his fall through a false one.

Study his mind and actions in the trial of Jesus. Remember he held the Roman idea of law. He knew the law and respected it. He had a deep sense of right and wrong.

He refused to ratify the verdict of the ecclesiastical court.

Four times he declared Jesus innocent.

He sought to compromise by offering Barabbas to be crucified, and by scourging Jesus.

At last he weakened and delivered Jesus to death.

#### *Consider This Man's Decision*

He was convinced that Jesus was innocent.

He knew that the priests had plotted His death out of malice and without any basis in law.

He knew what his oath required of him.

Yet he went against his heart, his head, his conscience, and the law.

Why? Because he sought to make gain for



himself. Self-interest in the heart and mind of Pilate sent Jesus to the Cross.

He died within ten years, a suicide.

"Pilate probably went back to Caesarea after the feast, thinking that he had got well out of what threatened to be an awkward business; and in all likelihood he never thought any more either about that strange Prisoner, or about that stormy session in the Hall of Judgment. We have not to measure his guilt. It depends upon his knowledge, and his knowledge was very slight. But, for all that, one cannot help thinking of the shock of surprise which struck him when he passed beyond life, and ceased to be a governor and a judge, and stood at the bar of the Man whom he had condemned."—*Alexander Maclaren*.

*What is Your Verdict?*

You agree with Pilate in the estimate of Jesus.

You go far beyond Pilate in your appreciation of the Christ and His Church.

Yet there are circumstances keeping you from avowing Him openly. Can any circumstances warrant crucifying Christ afresh? Cannot you rise above mere circumstances?

I have read of a man in the height of a most promising career stricken with paralysis of the legs. His friends said, "How dreadful! but we must do the decent thing and go to see him!" Going they were embarrassed and could only say, "Well, how are you?" They were astonished at the answer, "I am all right, and bigger than anything that can happen to me!" Are you big enough to stand with Christ, no matter what the circumstances and the consequences?

## THE MAN CHRIST JESUS

"Pilate saith unto them, Behold the man!"—John 19:5.

"One mediator between God and men, the man Christ Jesus."—1 Timothy 2:5.

Study of character of Jesus must consider His manhood in all phases. Texts indicate His manhood had its appeal to those who knew Him.

*The Man Physically*

The unfortunate portrayals of Christ.

His babyhood, boyhood and young manhood would all tend to produce a clean, strong, hardy man. He must have radiated physical health. How else those commands to the sick and suffering?

His physique and endurance in Holy Week. The impression on Pilate: "The two men offered a strange contrast standing there—the Roman governor whose lips were so soon to speak the sentence of death, and the silent, self-possessed carpenter, accused and doomed, yet bearing Himself with so much majesty, as though He were somehow beyond the reach of man-made law. The young man stood inches above Pilate, bronzed and hard, and clean as the air of His loved mountain and lake. Pilate raised his hand; the shouting and the tumult died; a deathly stillness descended upon the crowd. He turned and faced the figure at his side, and from his coarse lips there burst an almost involuntary cry of admiration: "Behold,"

said he, "the Man"—Bruce Barton in "*The Man Nobody Knows*."

*The Man Mentally*

Three terms describe His mental processes.

Simple: He never dealt in abstruse, scholastic, legalistic matters. He assumed the great realities—God, Man, Sin.

Clear: the most illiterate followed His thought. He reasoned in terms of the simplest and won the most profound.

Honest: He never blinded Himself. He knew men and women, their lives, their thinking, their need. He knew the sin of the world and its awfulness and power. But, also, He knew God! So He preached the possibility of man's redemption, the assurance of it to all who would place themselves in the way.

*The Man Spiritually*

Spiritual qualities found in Him in highest degree.

Self-control: Insults of Samaritan villagers; attacks of Pharisees and Priests; the rabble on Calvary.

Tenderness: His parables—Good Samaritan; Prodigal. His prayers—Intercessory, Calvary.

Severity: His rebuke of shams.

Loyalty: To God, fellow-man, and Self.

*The Man and the King*

No student thinks foregoing fully explains Christ. Something greater, something majestic. "Art Thou a king, then?"

His influence not explained by physical presence, by clear mentality, or by tenderness, etc. He is King of kings, and Lord of lords.

"One mediator, the man Christ Jesus!"

## THE QUESTION OF THE WEEK

"Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified!"—Matthew 27:22.

The question of the Week: Holy Week, brings the sacrifice of Christ definitely before us and so also the question of our personal relationship to the Master.

In Pilate's Judgment Hall five answers were given to the question. These same answers may be heard today.

*The Answer of the Priests*

"We have a law and by our law He ought to die, because He made Himself the Son of God."

The facts were that He denounced certain corrupt practices of the priests, declared many of their requirements illegal, threatened their position with the people, exposed the materialism of their teachings (Sadducees), and interfered with their profits.

*The Answer of the Sanhedrin*

"He is guilty of death!" Again, on charge of blasphemy. Yet Messiah was to come in the flesh. Gamaliel's counsel later: Acts 5:33-40.

Again, the facts: Jesus had denounced them for hypocrisy, demanding one thing of the people, and practicing another themselves; being so scrupulous of legalities and so careless of the spirit; imposing

on the people a great host of non-Scriptural observances. In general, of defeating the real purposes of God in the Law.

*The Answer of the People*

"Crucify Him!"

Headless, thoughtless. Finding a certain savage joy in another's misery. Following without thought the urging of His enemies. Shouting because others shouted.

*The Answer of Pilate*

"I find no fault in Him! . . . Take Him and crucify Him!"

He refused to ratify the verdict of the Jews.—John 18:29.

Four times he declared Him innocent.—Matthew 27:24; Luke 23:13; John 18:38; 19:4.

He offered another, Barabbas, as a sacrifice to save Jesus. He punished Jesus for alleged claim to be king. Then he appealed to the pity of the mob.

Threatened with charges before Caesar and setting his political job higher than common honesty, he ordered Jesus crucified.

*The Answer of the Disciples*

Really two answers from this group. First, they deserted and denied Him.

Second, following the resurrection, they confessed Him Saviour and Lord. They witnessed for Him. They preached Him. They died for Him.

*The Question of This Present Week*

"Is it any wonder that to this day this Galilean is too much for our small hearts?"—H. G. Wells.

What answer will you give? Selfishness may strive to ignore Him. Fear may drive us away from Him. Love will bind us to Him.

## THE CHOICE OF BARABBAS

"Pilate saith unto the Jews, Will ye therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas! Now Barabbas was a robber."—John 18:38-40.

John McNeil, Scottish evangelist, preaching on Atonement said, "Take the position of Barabbas. He said, 'Jesus died in my place. He died for me.'" Very unlikely Barabbas said anything of the kind.

*Four Men Who Might Have Freed Jesus*

Annas: ex-high-priest; father-in-law of Caiaphas. Probably he led in the plot and in the carrying out of the details. In his presence Jesus was struck and insulted.

Caiaphas: High-priest. He had declared Jesus must die, as His teachings and works would ruin the nation. Nation represented by the ecclesiastics. In the trial he was provoked by the failure of the witnesses, all false, to agree. Shouted a leading question at Jesus. Jesus silent for most part.

He was high-priest of the most religious race the world has ever seen. On his forehead he wore a golden plate inscribed, "Holiness to the Lord." Once every year he entered the Holy of Holies alone, with the blood of sprinkling. The people waited anxiously, breathlessly, for his return.

When he emerged he blessed them in the Name of the God of Israel and sent them away with a sense of forgiveness. Yet he not only refused to free Jesus, but sent Him to the Cross.

Herod Antipas: one of seven Herods. Tetrarch of Galilee. Jesus sent to him by Pilate. Jesus silent; mocked and insulted. Herod was a religious man. He had listened to John Baptist preaching. He stole another man's wife and would not give her up. He beheaded John Baptist. He sent Jesus to the Cross.

Pilate: Not a religious man. Irreligious and superstitious. Yet he had a sense of decency. He declared Jesus innocent. He scourged Him for alleged kingly pretensions. Would have set Him free. Political pressure caused him to order Him to the Cross.

Two men with the highest office in the Church, one man with religious feelings in high political office, and a fourth with a clear knowledge of law and order. Yet they all sent Jesus to the Cross! All disappear from the scene within ten years. Annas and Caiaphas in A.D. 36; Herod Antipas to Gaul in 39; Pilate to Gaul in 41.

*The Choice of Barabbas*

Yet not with these men the chief responsibility for the choice of Barabbas. "The People's Choice."

Who and what was Barabbas? "Son of a Rabbi!" Son of Abbas! Insurrectionist, robber and murderer.

"The People's Choice!" Would he be our choice? Think before answering.

Barabbas represents everything that is permitted to govern and direct our lives to the exclusion of the Christ.

Can you commend your principles of life to Christ?

Can you lay your mastering purposes of life before Christ?

Have you placed yourself definitely with the people of Christ?

Have you openly confessed Christ and are you a member of His Church?

Are you proclaiming by your attitude, even though your lips be silent, "Not this Man, but Barabbas?"

## HIS OWN CLOTHES

"After they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him."—Matthew 27:31.

"Dressing-up" Jesus at His trial. The mockery finished, they put "His own clothes" on Him.

*It Was Jesus Who Died*

Not any mock king, but the Man who had walked in Galilee and Judea, the Friend of simple, kindly folk, the Companion of rough, rude men with big hearts, the Man who lifted little children on His knee and smiled into their eyes, the Man women trusted instinctively.

You see what this means to us. The One who died on the Cross was not some high and mighty potentate who knew nothing of the everyday



lives of men and women. Not some dreamy-eyed visionary who hardly knew what it was all about, who went to death in a self-hypnotized mood. It was a great, simple-hearted, clear-minded Man out of Galilee, who had looked on life open-eyed and found it good, and who looked on death, equally clear-eyed, and was unafraid.

"We have *not* a high-priest who cannot be touched with the feeling of our infirmity; but was in all points tempted like as we are, yet without sin."

So what a Saviour this is! One who can say to us in every troubled moment, "I know the way you have to go. I, too, have walked that way!"

It is good to keep this picture before us, because of some of the pictures held up before our gaze.

#### *How Do We Clothe This Jesus?*

What garments do we put on Jesus?

The Jews looked for a great prophet in Him. They tried to force their prophetic fashions on Him. When He would not wear them, they contrived His death. But first they mocked Him, blindfolding, striking, saying "Prophesy!"

The soldiers had heard Him called a king. They had their idea of a king. So they made a mockery of His kingship.

The people had held Him a Saviour. But they had their own thoughts of salvation. So they mocked Him on the Cross: "Come down from the Cross and save Thyself!"

How do we portray Jesus? With what garments do we clothe Him?

Sometimes we are afraid we will not do proper justice to His majesty and power. Consider the simplicity of the gospel story.

See Him for ourselves in His own clothes.

Show Him to the world in His own clothes.

### THE THREE CROSSES

"There were also two others, malefactors, led with Him to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left."—Luke 23:32, 33.

Three crosses on Calvary. Christ's Cross for our salvation. Other crosses have their own messages.

#### *The Cross of Salvation*

The large place given in New Testament to the Cross. "God forbid that I should glory save in the Cross of our Lord Jesus Christ."—Paul. "Who His own self bare our sins in His own body on the tree."—Peter.

The Cross on our churches, on our persons, in our hearts.

The emblem of shame has become the sign of the salvation of men.

#### *The Cross of Rebellion*

The two robbers: Gesmas and Dysmas, according to tradition. Were they companions of Barabbas?

The bitterness of Gesmas. His thought: "Curse the luck! The dice were loaded!"

His railing against the soldiers.

His mockery of Jesus. Only self-interest: "Save Thyself and us!"

#### *The Cross of Penitence*

Dysmas submits. Spends his last hours, not in bitter railing, but in deep thought and self-examination.

His rebuke of Gesmas: "Have you no fear even of God when you are suffering the same penalty? And we are suffering it justly, for we are only getting our deserts, but this man has done nothing wrong." (*Goodspeed.*)

Where his heart leads him in that last hour:

To turn to God;

To acknowledge his sin;

To appeal to Jesus.

#### *The Cross in Your Life*

The great issues of life, how do you meet them?

The spirit of rebellion: "Why should this come to me? Why should he be taken and so-and-so left? I'm through with prayer. I'm through with God."

The spirit of submission: We can turn from our cross to look on Him who hangs on His Cross — guiltless, suffering for the guilty.

The cry of the needy heart: "Jesus, remember me!"

The prompt answer: "Today!"

### IS THE RESURRECTION BELIEVABLE?

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8.

The resurrection is the most tremendous and potent fact in life — if a fact! It is "a working hypothesis." The believer's life is "dedicated to the proposition that" life endures beyond the grave.

#### *Is the Hypothesis Incredible?*

Why suggest that it is incredible? Because, say certain wise men, it would be a miracle, and miracles do not happen! The doctrine of evolution . . . ! But what is evolution? Is it credible?

"All life began with a single germ cell." When? How? By whom? From that cell came everything. When the fullness of time came, everything evolved. There was no outside interference. God may have created the cell, but He had nothing to do with evolution. Life appeared — no interference; intelligence dawned — no interference; moral responsibility began to be felt — no interference. The primordial cell had in it all matter and all mind, as the acorn contains the oak. (See *The Expository Times*: vol. 33; page 242.)

Is all this proven? Certainly not. We must hold the evolutionary theory "as an act of faith." (Dr. D. H. Scott, in *The Advancement of Science*: 1921 — quoted *Expository Times*: 33, page 100.)

If evolution as a working hypothesis of the origin of life is credible, is the resurrection as a working hypothesis of destiny incredible? "Is God blowing soap-bubbles? Did He dip the pipe of His power in the suds of matter, and blow the character of Jesus, that it might entertain Him with its iridescence, burst to His satisfaction, and

be gone?" (Quoted in Expository Times: 32, page 468.)

#### *The Life-Value of the Hypothesis*

The resurrection teaches not the renewal of life, but its continuance. Not "dust to dust," but spirit to spirit. "I go unto My Father!" Victor Hugo: "For half a century I have been writing prose, verse, history, romance. I have not said the thousandth part of what is in me. When I go down to the grave my day's work will begin the next morning."

Life's concept in the light of immortality:  
Dignity: today's tasks seen as the tasks of heaven.

Zest: Life to enjoy "more abundantly," not to lessen, to cheapen.

Awe: to redeem us from superficiality, the blight of this present age. If we are to live in the presence of God, how should we be living here?

Fellowship: could we desire heaven to be sparsely populated? Effect of immortality on fellowship today: spirit of forgiveness, toleration, humility. Can we carry petty jealousies, disputes, into God's presence?

Victory: where does evolution leave us? Aspiring but not arriving. "Christ brought life and immortality to light through the gospel."

It is not merely length of days, but a quality of life. It is this realization that invests life with a great future.

Incredible? Is anything else conceivable? Nature is constantly lifting life: germ-cell to vertebrate, gill-breathing to lung-breathing, so on up to man. Line of ascent points higher. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

### BORN ANEW TO A LIFE OF HOPE

"Blessed be the God and Father of our Lord Jesus Christ! In His great mercy He has caused us to be born anew to a life of hope through Jesus Christ's resurrection from the dead."—1 Peter 1:3 (*Goodspeed*).

Peter had lived in hell for three days. There was just one other in all Jerusalem who had experienced anything like the turmoil of soul through which Peter was passing and that one had committed suicide. Poor Judas saw no other way out.

But Peter endured. Peter could weep and that saved him from self-destruction, but not self-abasement and despair. He felt that he had purchased life too dearly.

Then came the message of the women, Jesus was risen! The Resurrection was a fact! It was too good to be true. There was a desperate race for the tomb. It is true! Then the scene by the lake shore: "It is the Lord!" The dash through the waters.

Peter found not Christ alone, but himself. "Born anew to a life of hope!"

#### *The Death of Hope*

Consider Peter those three days he spent in hell. He had denied his Friend, his Master. He had cut himself off from the disciples. His voice,

usually so loud and insistent, had been silent when his Lord was led to death.

Peter wept for himself. He had let go his hold upon the things that make life worthwhile.

He had blackened his soul with treachery. When they told him Judas was dead, he wept again. His heart knew Judas was no more wicked than he, his denial was as base as the betrayal. No thirty pieces of silver were clinking damnation in his ear, but the eyes of Jesus, wounded and hurt, had pierced his heart and left it bleeding.

He had betrayed love. Mark you, Peter loved Christ. John reclined on His bosom. But Peter loved just as strongly and perhaps more deeply. Could not tell it was well as John, but it was there. But his own hot, impulsive nature had betrayed him and he had denied the One he loved more than himself.

He had wasted his life. It had loomed large with possibilities. The Master had honored him with His confidence and trust. Now in a few rash minutes he had thrown it all away. The door of opportunity had closed in front of him and no hand but his own had slammed it shut.

He had made his bed in hell. And only those who have done the same in their lives can enter into Peter's heart when he rose this morning that is ever after to be Easter-morn to a glad world.

#### *Born Anew to a Life of Hope*

Only those who have felt Hope die in their bosoms, and then later have found Christ and love and life again can enter into the joy that was Peter's when Christ came back again with words of love and life on His lips. "Tell Peter!" "Blessed be the God and Father of our Lord Jesus Christ! In His great mercy" we who were dead live again and hope again.

When a man has been so sunk in despair and hopelessness as was Peter, so literally and actually living in hell, nothing but the power of God's love can ever lift him out. An old derelict lay in New York harbor. The engineers had failed to lift it. A young lad fresh from college chained scows to it. Then the tide lifted it. So the tides of God as Jesus came from the grave, lifted Peter.

Easter meant just this to Peter and it can mean as much to you and to me.

It meant that sin was forgiven. Peter did not become perfect. He fell into error again. He kept some company he might better have kept out of. But never again was he to deny Christ. Never again was profanity and blasphemy to be heard. God had forgiven him his great sin.

It meant that love was justified. Christ had taught that love was supreme and Peter had yielded his heart. Then Love died on Calvary and Peter went down to the depths. But love was supreme, love was eternal. "Many waters cannot quench love, neither can the floods drown it." Not even the flood of Death.

It meant that life was service. Peter, with the others, had turned from self-interests, at the call of Christ, to service. Selfless Service died on the Cross and Peter said, "I go a-fishing!" Back to the old ways, back to the old haunts, back to the old



self, to pamper and spoil him to the forgetting of all else. But Service came again from the Tomb with Christ, and Peter knew that only what a man gave could he keep.

It meant that life was eternal. At the blast of the trumpet of God the gates had opened on a new life of hope.

## THE DOORS BEING SHUT

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—John 20:19.

The lonely and longing hearts of the disciples.

*When the Doors Were Shut*

Reason: fear of the Jews. No expectation of Jesus.

So often today. "Behold, I stand at the door and knock."

Why do we shut the door? Reason: conscience; heart?

*The Coming of Jesus*

"Love laughs at locksmiths!" Text.

The abiding presence of Jesus. "The Master is come and calleth for thee."

Where there is human need, there we may look for Jesus. Bethany; the blind man at the Temple; here in the Upper Room.

The marks of Jesus: the print of the nails. Livingstone's once-broken arm.

*The Gladdened Hearts*

"Then were the disciples glad, when they saw the Lord."

Unselfish: there was joy for Him in His Victory. Glad just to have Him back.

But He gave more:

His blessing: "Peace be unto you."

Power: "Receive the Holy Spirit."

Work: "I send you."

So began the story of the centuries, the story of the Church and conquest.

## Easter Emphases

THE REV. CHARLES G. AURAND

*Fifth Sunday in Lent, Judica.  
April Sixth.*

*Epistle.* Hebrews 9:11-15. In Hebrews emphasis is largely laid upon the priestly office and service of our Lord. Naturally a contrast is effected between the Old Covenant and the New. In the former we have: 1. An imperfect tabernacle, human and temporary; 2. An imperfect priesthood, necessitating its own sacrifices (Lev. 16:11); 3. An imperfect sacrifice, blood of bulls, etc.; 4. An imperfect result, purifying the flesh. In the latter covenant we have: 1. A perfect tabernacle, divine and permanent (5:24 and 8:2); 2. A perfect priesthood, without spot; 3. A perfect sacrifice, the blood of Christ; 4. A perfect result, the purging of conscience. Christ is the Mediator of a New Testament by means of His death, for the purpose of the redemption of transgressions, with the result of an eternal inheritance. Two indubitable fruits of His efficacious mediation are an "eternal redemption" and an "eternal inheritance." Three key thoughts are Expiation, Purgation, Sanctification. The generic teaching of the text is The Christian Walk—in Grace. "By the grace of God I am what I am."

Ride on! ride on in majesty!  
In lowly pomp ride on to die! etc.

—Milman.

*Gospel.* John 8:46-59. The Passion Portrait—The Rejected God. Bitingly bitter becomes the malice and hatred of His enemies. What will be its end? Meantime what is the redemptive program? It calls for a Saviour but who can fill the requirements? Such a candidate must present credentials certifying his qualifications for the position. According to the plan in force he must in character be unlike those whom he would save—

a sinner cannot save a sinner, patently (Hebrews 7:26). And if there is an element of sacrifice, as the Old Testament would lead us to believe, the worth of his person must be commensurate with the sin to be satisfied, also obvious. Where is such an one? Here He is. In character He is *sinless* (vs. 46), with no self-consciousness of sin, with no knowledge of sin in Him on the part of others. No testimony of opponents, no pitiless publicity, no friendly intimacy could reveal hidden flaws. And in worth of person He is *deity* (vss. 56-58) or He is a liar and the truth is not in Him. Mistaken in this might He not be mistaken in other matters? Again looking at the scene we observe Jesus' truthfulness, patience, humility, appeal; His enemies rejoice in persecution, derision, villification, rejection. His challenges, promises, and pronouncements of judgment have no effect. Their doom is at hand. Also two suggestive words, "I know"—"I keep." Judge me (Judica), O Lord, that I too fail not in the day of visitation.

*Sixth Sunday in Lent (Palm Sunday).  
April Thirteenth.*

*Epistle.* Philippians 2:5-11. The Christian Walk—in Loyalty. This is a lesson not only appropriate for an introduction to Holy Week, but also for a confirmation and membership-class service. Loyalty demands the *imitation* of Christ in His humility, obedience, and self sacrifice. It also demands the *exaltation* of Christ in thought, word, and life. We see the heavens opened and God *coming forth*, not in glory but in an humiliation voluntarily assumed and obediently carried through to its projected issue. Again the heavens are opened and God *enters in* with an exaltation divinely invested and universally acknowledged.

For every true Christian there is humiliation and there will be exaltation (John 12:26). The "same attitude" (Goodspeed) that Christ had was an attitude toward self—of abnegation, toward God—of obedience, toward life—of service, toward death, of transfiguration.

*Gospel.* Matthew 21:1-9. One of the most striking scenes in the life of Christ. He rides in honor to Jerusalem—and in serenity to His death, for beneath the acclamations and the plaudits of the people we hear the mournful tones of a funeral dirge. But this is a day of honor and of majesty so in our series of Passion Portraits we will think of Him as the Triumphant Lord. Such triumph was not typical of His life. Only as we see it in the perspective, in the final results that were attained, is it true. On the other hand, it is prophetic of what will be true, hence the theme can be considered in the past and future tenses. Taking the larger view of His life, His triumph was apparent in His powers over nature, sin and death; was secured by means of might, love, sacrifice; was revealed in the demands He made, of loyalty, obedience, service. A key phrase and suggestive is, "thy"—"king"—"cometh"—"unto thee." And He came, we know, in Humility, in Love (one last appeal to His own), in Judgment. Today He comes to you and to me. How shall we receive Him?

"Not all the blood of beasts  
On Jewish altars slain," etc.

—Watts.

*Easter Day.*

*April Twentieth.*

*Epistle.* 1 Corinthians 5:6-8. At first glance this is a seemingly inappropriate text for Easter. Paul is dealing with a problem of church discipline when his mind adverts to the approaching Easter festival with its lofty spiritual requirements. Prior to this is the Passover with its typical significance, to which also he makes fitting allusion. He tersely sets forth the proper observance of Easter, that it necessitates the extirpation of sin with its corruptive and contagious effects (vss. 6-7), arouses joy because the redemptive work of Christ is now accomplished (vs. 7), fosters the development of a consecrated life. (Vs. 8, also 1 Peter 2:24.) The Christian may now complete his walk through life—in Gladness, for the guilt of his sin has been satisfied, the mischief of his sin is being sanctified.

*Gospel.* Mark 16:1-8. "The King of Days," "The Queen of Festivals." The exultance of the music, the fragrance of the flowers, the hosannas of the massed worshippers set one athrill with high emotion. "He is risen" breathe the flowers, "He is risen" peals the organ, "He is risen" chants the choir, "He is risen" affirms the preacher, "He is risen" confesses the congregation. There is only one day with such a joy, such a challenge, such an inspiration—Easter. The pericopal bearing of the lection is so self-evident, and so inexhaustibly rich that it seems idle to attempt any additional comment. Can one describe the state of the disciples (vss. 1-3), wearied, hopeless, helpless, faith gone (?) love left, torn assunder by

conflicting emotions, yet bearing gifts to the tomb and waiting in the upper-room, nightmare confusion of mind—stones and soldiers? A few hours later and it is yet more indescribable, a convulsion of nature, excited women with unbelievable tales of obstacles miraculously removed, an empty tomb, an angelic messenger, an astounding pronouncement—"He is risen," a remembered appointment; perplexity, doubt, fear, hope, joy unspeakable!! What a day! Easter bespeaks unceasing devotion (vss. 1-3), undying faith (vss. 4-6), uninterrupted communion (vss. 7-8). The fact of the Resurrection as a stay of faith, and its significance for God, Christ and man, must receive the major emphases but the disputative and reasoned apologetic of the former must not displace the value and the warmth of the latter. He is risen—Halleluia!

*First Sunday After Easter.*

*April Twenty-seventh.*

*Epistle.* 1 John 5:4-12. Quasi Modo Geniti—As new born babes. What an apt name for the first Sunday after Easter when many have been "born again" into the Church and Kingdom of God! All the post-Easter lections will be found quite apposite in their instructions to the newly received members. This lesson teaches that the first essential of Christian discipleship is Faith. One must be born of God (John 3:1-8) through faith, spiritually regenerated, if he would emerge victorious from the spiritual battle of life. Such a faith must be founded upon Jesus as the Son of God, a fact grounded upon the outward testimony of God at and in Christ's baptism (John 1:32-34) and death (John 19:35-37) and attested by the inner witness of the spirit in one's own spiritual experience. This faith then equips the Overcomer with courage and power to conquer the sin, temptations, deceits, distractions, false values, of life. And be warned—without faith there is contempt of God (vs. 9) and loss of life (vs 12). Evidently John was a bigot with a strong antipathy toward those who denied the deity of his Lord. Have we won or lost by our broad and easy tolerance?

*Gospel.* John 20:19-31. Lingering like an incense is the perfume of the Easter bloom. The triumphant harmonies of its music refuse to be stilled. The exuberance of its joy instills a glamour that cannot be dispelled within a week. Hence the text pictures for us the closing scene in an amazing drama that was played on a day so strange that its dawn began in darkness and its eventide closed in light. Two of the twelve are absent, one through doubt and one through avarice; Thomas had lost his heart, Judas had sold his soul. The first evening Christ comes to the group, on the second He comes to Thomas. On the former occasion peace is bestowed (vs. 19-21), a program is initiated (vs. 21), power is imparted (vss. 22, 23). Or it can be analyzed, a gift for the benefit of *themselves*—Peace; a peace sorely needed in view of the fightings without and the fears within; a peace of mind, of conscience, of God. And a gift for the benefit of *others*—the Holy Spirit, a Spirit who should equip them for service

and endure them with power to remit sins. On the second occasion a Skeptic is converted, a man who would explain the mysteries of the spiritual by the norm of the natural; through the zeal and testimony (vs. 25) of the disciples he is brought into vital contact with Jesus, to the saving of his soul. If

Judas had only been there! Incidentally, how comforting the forgiveness of sin, how terrifying the "fixedness" (Goodspeed) of sin. An undivided lection suggests as the fruit of Easter, Peace of Soul, Power of God, Pardon of Frailty, Permanence of Faith.

## Methods of Church Work

Parish and Pastoral Plans

Church Advertising

Music for Choir and Organ

Matins and Vesper Services

### GOLDEN WEDDING CEREMONY

The Rev. C. L. Kenagy

*(Used at the Golden Wedding Anniversary of Mr. and Mrs. R. H. Kenagy, Neosho, Missouri, November 8, 1929.)*

When a young man and a young woman in all of the idealism, enthusiasm, and devotion of youth, pledge themselves to each other as partners for life, the conviction grows upon us that marriage is of God. But when such a couple, after fifty years, are still happily united in heart and in hand; still devoted to each other in all the wisdom, tenderness, and affection of more mature years, the glory of the divine Shekinah rests upon them, as Heaven's benediction crowns their relationship of love.

According to the poetic language of the book of Genesis, it was in a beautiful Garden, while the dewdrops of creative freshness lingered and sparkled in the early morn of creation, that marriage was instituted by Divine appointment and given, in infinite wisdom and love, to increase and make perfect human love and happiness, to provide for the transmission of truth and holiness from age to age, and to support social order.

Rudolph Hamilton Kenagy and Sarah Louisa Kenagy, you were reminded of this great truth fifty years ago, as you stood up together, with hands united and hearts beating as one, to make the most solemn vows of life, and to begin together the tenderest and most sacred of human relationships. At that time you promised to love, honor and cherish each other in health and in sickness, in prosperity and in adversity, so long as you both should live.

This happy Golden Wedding Anniversary is possible because these vows have been most solemnly and faithfully kept for half a century. Your children, who have grown to call you blessed, are here to testify to that mutual love, of sympathies that met when duties were hard, and of that fervent prayer and simple trust that made their

childhood home the most sacred spot on earth. Your example there of service, sacrifice and love is an inspiration to them to face life bravely and to follow, as you have done, the Pillar of Cloud by day and the Pillar of Fire by night.

Now in the spirit of this joyous occasion, you, Rudolph Hamilton Kenagy, and you, Sarah Louisa Kenagy, just as you did fifty years ago, will please to unite your right hands.

Rudolph Hamilton Kenagy, do you gladly testify before God and these witnesses that the dear one whom you hold by the hand has been your true and loving wife, in health and sickness, in prosperity and in adversity, since you took her for better or for worse?

Rudolph Hamilton Kenagy: "I do."

Sarah Louisa Kenagy, do you likewise gladly testify before God and these witnesses that the dear one whom you hold by the hand has been your true and loving husband, in health and in sickness, in prosperity and in adversity, since you took him for better or for worse?

Sarah Louisa Kenagy: "I do."

In view of the answers just given, I do now, as a minister of the Lord Jesus Christ, pronounce you Masters of the Fine Art of Living Together, and what God has thus worked out in your lives let all men everywhere approve.

(Taking the ring from the ringbearer, the little granddaughter, the minister said): As endless as a ringlet of gold and as pure as gold refined by fire is the love that you so long ago professed and which you have throughout the years exemplified. Place this ring on her finger and repeat after me these words:

With this ring I thee cheer,

A token of love at our fiftieth year.

*This ceremony was used at the Golden Wedding Anniversary of my parents last November.*

*The usual service of this kind requires the couple to make the same vows they did fifty years before. This seems foolish to me, after their years of faithfulness. I made the occasion a testimony instead of a pledge.—C. L. Kenagy.*



Let us pray.

Eternal and ever-blessed God, our Father, we thank Thee for Thy guidance in the lives of Thy children; for these two whose pathways met in Thy good Providence fifty years ago, and who have gone hand in hand to the present Golden Hour. We thank Thee for their simple trust which has prevented outer experiences from tak-

ing away the sanctity of life, and which has enabled them, through the tears of sorrow and the strain of duty to subside into the depths of wonder and love. Let Thy richest blessing rest upon them, we pray Thee, as they come to this happy hour. Give them every needed blessing, temporal and spiritual, and may they have many more happy and useful years together. Amen.

## DULL SERMONS OR DULL PEOPLE

The Rev. Manfred A. Carter

Teacher thinks Johnny is very stupid. Johnny thinks teacher is *cross-eyed*, as the schoolboy doxology of last day of school shows. Many a preacher thinks his congregation is very unintelligent, and many a congregation thinks a preacher is looking at them but talking to the authors of some musty books that should have been discarded years ago, with an antiquated terminology and range of ideas. Neither teacher nor Johnny are really stupid, they have simply failed to make *contact*.

However, it is probably true that the major excuse given by people for not attending church is the uninteresting sermon. We read of questionnaires sent out to non-churchgoers which ask the question, "why do you not attend church?" and the answer is: "Because the preaching is so dull." Many books of the last decade or so bring that out. Walpole pictures a fat rector in his various Cathedral stories who is a sweet-smelling salve of uselessness. In "God and the Grocery-man," young people are represented as staying away from church because the preaching is too superficial. "The Inside of the Cup," written earlier, shows the futility of outworn beliefs. These books and many others like them would not have had the sales that have made them popular unless people believed that such things were true.

The dull and mechanical classification of sermons in the average book on preaching, into *expository, topical, textual* and other theology bound groupings, is questionable. These classifications date from the day when a minister spoke as an authority, not as a man who stands only on his ability to convince. They parallel that period when a teacher considered the pupil as a box into which he would dump various lumps of knowledge. Education has already discovered the *pupil point of view* and is becoming *child centered*. It is time that the sermon also became *congregational* instead of *theological* in its beginning, no matter how theological it may be in its conclusion.

There is evidence that church conferences and conventions are too political and too superficial. Finances dominate the sessions instead of spirituality. Ministers at a conference are more apt to be thinking about next year's salary than about the Bishop's address. Certainly that is the major topic of conversation in the vestibule of the church where a conference is held. The minister may gain

much practical information for the church organization work, but he is not being refreshed and filled with enthusiasm from the conference sessions. Church building, repairs, various overhead boards and agencies of organization interest dominate instead of being subordinate to new and great ideas. This is not an atmosphere of inspiration to *great and vital preaching*.

Ministers chain themselves to a routine which kills originality. They leave little time for study, no time for reflection, and their minds are cluttered with an endless detail of one-man organization. Socials, athletics, finances, and the organizing machinery of the average church keep the minister at his telephone and in his car instead of at his desk and in the homes seeking life changes for God.

Occasionally a man does become a sensationalist. Nearly all evangelists make themselves interesting. Whether their methods are good or bad, professional evangelists are heard. The popularity of such men, irrespective of what they say, is a lesson to the ministry. The tendency to substitute worship for preaching, the attempts at using religious moving pictures, pageantry, religious drama, etc., are all signs of the times. Preaching is being severely criticized by non-attendance at regular worship services and eager flocking to various dramatic performances at other times and places.

However, there are deeper causes than ministerial inefficiency alone. People are being trained in inattention. Education and amusement are becoming so easy as to require no effort at all on the part of the listener. The old idea of intellectual effort is at a low ebb. Deeper still the whole religious thinking and philosophy of the age is in critical condition. The dean of a leading theological school recently characterized this as the most severe testing time since the first century after Christ. Religion and science are not yet working in harmony. A philosophy of materialism and humanism is at war with vital theism. Many people who are in the transitional stage pride themselves on a superficial skepticism.

Mere superficial entertainment in the pulpit will never be sufficient to hold people to the churches. The *root causes* must be met. On the other hand, mere theological and philosophical speculating in a terminology that is foreign to everyday speech will never justify itself, either to a

small or large congregation. The ministry must learn to be interesting or it will be without a hearing. But it must have a message or it will not hold attention. Entertainment without ideas would soon grow stale, and sermonic forms of entertainment could not compete with commercial amusement.

Johnny and teacher thought each other dull, because they did not make contact. Beginning in language and incident common to the experience of the people in the pew and re-interpreting profound truth in common experience is the great need. This means that the ministry must learn originality. It is a problem, not of scholarship primarily, but a problem of contact. The minister must make of himself a transformer by which theological and philosophical problems are put in a form that meets the everyday life of the week. The teacher and the pupil are already making real progress in mutual understanding. It is time the minister and the laymen did likewise.

There are two specific suggestions that might be of help. First, if we are to have a Sunday evening service at all it should be of an attractive nature. Scarcely anything that is wholesome and religious is out of place. There are many people who must have religion interpreted to them in exceedingly common terms, visualized, and made entertaining. Evangelism is a vital part of such a service program. A forward step would result from an exchange of pulpits to bring in specialists, or a training of the regular ministry to attempt it. Many pastors now plan a transition from the evening service to the morning service with its vital worship and whole souled search after God. Even the music of the two services is generally of different type, for the stage of development which appreciates good music is apt to parallel that which will welcome true worship. The morning service should be for those who are mature in the Christian experience. Naturally the Junior Church and the Church School also have their introductory function, though of a different type. Needless to say, popular advertising is essential to an evangelistic program.

The writer feels that there is one other development of even more importance, that of the cooperative service. There is too much monologue and not enough dialogue. The preacher dogmatizes and he is not questioned or contradicted. This is not modern, and is most potent in that greatest of all evils, lack of contact.

Classes, services of expressional prayer, forums, and personal consultation all help, but they reach only a few. There should be some mechanism by which the people who hear a sermon are given immediate opportunity for expression in regard to it. For example, when a forum or question period follows or precedes a sermon there is contact, and it is lack of contact which makes the congregation call the sermon dull.

Preachers have long been students of theology. Some have been listeners to God. Is it not time now that there be added a study of people? Yearly sermon programs, sermon subjects, illustrations, outlines, delivery, advertising, and all that goes

to make up the congregation side of a sermon must make contact or the sermon will fail. Sensationalism and curious crowds are futile, for they are poorly assimilated into the more mature considerations of the church and religious faith. They come but they do not find God. Preachers are not dull and people are not dull. They are merely living in two different worlds.

## SUGGESTIONS TO CONTRIBUTORS

Pastors who cooperate with the editorial office of *The Expositor* by sending articles, sermons, bulletins, and parish papers, are urgently requested to write their full names and addresses on all of the matter sent. When articles or sermons are offered for publication, the author should write on the manuscript the following:

Name in full.

Address in full.

Denomination.

Title of Manuscript.

Each page of the manuscript should carry the name of the author, and the title of the manuscript. Attention to these details insures for the author proper credit in case the manuscript is published, guards against loss of part or all of the manuscript during the process of classification and reading, and in case the manuscript is not available for publication it will be properly addressed for return.

Many manuscripts, as well as bulletins, reach the editor's desk without any identification mark. There is no way of filing them nor returning them, and the sender wonders why he hears nothing from the editor and what may be hindering the publication of the manuscript. In one or two instances, manuscripts of special merit have been included in *The Expositor* without the author's name, and communications identifying the authors have come to us after the printed magazine was placed in the mails. This is not satisfactory from the reader's point of view, nor from the writer's point of view, and it is an aggravation to the editor and publisher.

The following is a full reproduction of the title page of a manuscript sent to *The Expositor* by Rev. Homer J. Armstrong, and is offered to contributors as an excellent outline to follow in preparing your manuscripts for any editor or publication.

### A Sermon Entitled THE PHILOSOPHY OF JESUS

Written by

Homer J. Armstrong, Minister,  
United Baptist Christian Church  
Duluth, Minn.

Correspondence address: Study of  
First Baptist Church, 9th Ave. E.  
and 1st St., Duluth, Minn.

(Original and only copy)

Writers, who for any reason whatever find themselves tempted to submit a manuscript and copies of it to several editors simultaneously, should tell each editor frankly that the same manuscript is under consideration by other editors. Many editors do not consider the publication of manuscripts which are under consideration by other publishers, and others prefer manuscripts from writers who do not submit their works to other publishers in the same field. Occasionally an editor accepts a manuscript, prepares it for publication, and has it set up for printing, when to his dismay he finds the same article in another publication or receives a message from the author that the article has been accepted by another editor at a definite figure and the author wishes to know if you will offer him a higher bid in order to retain it. It should be evident to any writer that such procedure will merely shorten the life of his authorship.

Manuscripts signed by other than well-known writers, who have a reader following, are accepted by editors and publishers on their merit, and the expense for their publication is an investment by the publisher in the possible future of the writer. In plain English, the writer has won for himself a given amount of advertising to a reading public,

and this advertising is being paid for by the publisher. Hence, the remuneration for such works cannot be and is not on a par with that received by well-known authors. Writers who cooperate with a publisher who is willing to make such an investment in their future usually reap benefits as their reader audience grows. Many writers are not familiar with nor appreciative of the opportunities offered to them by publishers in this manner, and, after a short association with one publisher from whom they have gleaned considerable advertising, they approach another publisher or answer the solicitations of several. In street language, we may characterize this situation as "not so good." It soon becomes evident to the newly adopted publisher or publishers that the newcomer does not really have a following and his productions are declined. The original publisher, who has already made his investment in the writer, is no longer interested in adding to it by helping him on his way. The would-be author wonders why things looked promising for a time, and now his work of like merit is declined by publishers. Much benefit, pleasure, and monetary gain may be derived from writing, if the author is willing to observe the rules of the game.

## Advertising the Church

### HUMAN-INTEREST HANDBILLS

The Rev. L. E. Snyder

Rummaging through my steel filing cabinet the other morning I fished out a bundle of handbills. My jolly printer used to call them human-interest handbills, and, when I dropped into my study chair to read some of them over, they flooded me with pleasant memories. Good-time thoughts crowded each other for my attention.

Now back of each handbill there is a short, short story. Not a fiction story—such as you can read each week in *Collier's* or the *Christian Herald*—but a story, nevertheless—one that tells of a large crowd, a good time, and a happy ending.

If the short, short story of human-interest handbills only included the three things just mentioned—that is, the crowd, the good time, and the happy ending—this brief article would never have found its way into print. But the short, short story tells more than that. It tells of a larger attendance in the Sunday School, of a larger attendance at the morning and evening services; it tells of a more-friendly spirit in the church, in the home, and in the community.

#### Hand Bill No. 1

SAY DADDY! Let's go to the  
SOCIAL

on Saturday Evening JULY 12th  
The Ladies of the Friendship Class  
of St. Peter's Lutheran Church will  
show us a good time.

MA SAYS it will be held on MAIN  
STREET near Dickson's store in  
AMANDA

This handbill—which the younger generation tacked to barns and telephone poles, pasted on windows, and jabbed on hooks—drew one of the largest crowds for a social in the history of St. Peter's Church. Main Street could not boast of so many people since the Armistice Day parade. In this handbill the "homey" words, *Daddy, Ma*, and the *Kiddies*, which is understood, pulled at the heartstrings and manufactured human interest.

#### Hand Bill No. 2

Geel but I'm Ticked—

Daddy has promised to take sister  
Lil and Mom and me to the

#### FESTIVAL

at Wakefield Lutheran Church  
(Near Childrens' Home)

Wednesday Evening, July 14

We're planning to get there about eight o'clock fast time. Guess we'll spend the whole evening there. I'm going to eat Sandwiches, juicy and fat; Ice Cream, Vanilla and Strawberry; and maybe several slices of Watermelon.

Geel! I know a lot of good news. The Stelvideo Community Band will be there and they'll just bubble over with good music. Bet they'll play a lot of songs just to please you.

Daddy said I can say "hello" to everybody on Wednesday evening; so don't forget to come—I'll look for you.



I had the opportunity to watch the faces at the festival on Wednesday evening, July 14, and none of them had a sour look. They were ready to smile before they came. Surely! You would have smiled, too. Sandwiches, juicy and fat; ice cream, vanilla and strawberry; watermelon, cold and red—it was a lot of good news, and the kind that old and young like to have broadcasted.

While the folks were eating they got a real picture of our little church, which was all aglow with electric lights. Our bulletin board was also ready for the event and focused its light on a large WELCOME to strangers.

#### Hand Bill No. 3

#### Robinson Crusoe

had a HARD TIME on a lonely island, but you'll have a GOOD TIME on

Tuesday, August 3rd

at the

#### Wakefield Lutheran Picnic

which will be held about five miles North-East of Greenville in William Sellman's grove.

The Fun Manager and the Good-Time Director asked me to announce a few of the stunts for this all-family picnic. Please rivet your eyes on the short line-up of events taken from the list of one-hundred-and-one good things which will be pulled off for your enjoyment:

Tug of War	Apple Bobbing
Powder Blowing Contest	Fish Pond
Potato Peeling Contest	Cake Walk
Horse Shoe Pitching	Egg Race
Hit Nigger on the Head	Hair Pin Contest
	Volley Ball

#### BAND MUSIC

The Fun Manager just whispered a big surprise. Here it is—FRIED CHICKEN at 11:30 a.m. You know the kind—just like mother fried in the old home.

If you don't get your washing done on Monday put it off until Wednesday—come to the big picnic and homecoming Tuesday.

"Robinson Crusoe—" He lived a long time ago but his name in black headlines was a good opener for the story on our little handbill. More than a year has passed since this all-family picnic, but the Fun Manager and the Good-Time Director still mention Robinson Crusoe and the large crowd that came to his picnic. It was a gala day in the

great outdoors. Fresh air, large trees, soft grass—and even a few chiggers—combined to make the event one that Crusoe himself would have enjoyed.

#### Hand Bill No. 4

#### Col. Charles A. LINDBERGH

had lots of fun when he dropped from high up in the air into Paris. You will have lots of fun, too, if you hop off in your Ford or Packard on

Thursday, August 11

for the

Wakefield

Lutheran Picnic

The outing this year will be held in the old place, about five miles north-east of Greenville in William Sellman's grove.

Our FUN MANAGER has a long list of stunts and games for this all-family picnic, but when I wanted to tell you all about them he put his hand over my mouth and said:

"Don't tell all you know. We have enough fun stored up for a month. But please keep it secret."

So all I dare say is: hop off on Thursday, August 11, for the Wakefield Lutheran Picnic.

If you are only 2 years old, have father and mother bring you; if you are 102 years old, come with the children—but

C O M E

"Col. Charles A. Lindbergh—" This headline was the best attention-getter for the year. The brave and daring Eagle of the Air, who captured ten million hearts when he dropped out of the blue into Paris, captured another army for our all-family picnic. Our Col. Lindbergh handbill story was read and re-read. Come? Why, I must not boast, but on Thursday, August 11, more than half of the population of Dark County hopped off for the Wakefield Lutheran Outing. They came, they played, they had a good time all day. Late in the afternoon, one of the picnickers who passed the half-century mark a few years ago said, "Well, I never had a ride in an airplane, but I'm surely glad I dropped in for your Lindbergh celebration." And best of all, he'll come again—yes, and to church, too.

Human-interest handbills! Try them. Once tried, like sugar-coated pills, you'll use them again.

## Matins and Vesper Services

### APRIL—SPECIAL DAY MESSAGES

The Rev. J. R. T. Lathrop, D.D.

The Romans gave to the fourth month the name of April, from aperire, meaning to open. By the Anglo-Saxons it was called Easter-month. Thus one symbolizes Nature's processes, the other spiritual resurrection. Both require the super-

natural. This Spring month opens up all the winter-locked doors of earth; and the Resurrection breaks the bands of death and leaves an open grave.

So the preacher opens the Doors of the Temple, opens the Altars of Prayer, opens the Scriptures, opens the Gateway to the abundant life. And for

what purpose? That the people may come in; that the mercy-seat may be filled with penitents; that it may be said of the church "this man and that man was born in her."

Nor is the spiritual resurrection into the fulness of the Life of God any more amazing than the resurrection of life bursting the bars of winter. God is in action, and when God acts *life abounds*. "My Father worketh hitherto," said Jesus.

No greater theme could the preacher consider than that of *The More Abundant Life*. To reveal to the people in serial story the processes and spiritual forces by which this psychological and biological transfusion of Life from Above takes place.

We are in a world of life. All nature groans and travails until now that life may tilt the beam. Sorrow may endure for a night but joy cometh in the morning. April has, therefore, a joyful note. In the midst of all this mystery and action Christ stands. Living waters flow from Him—the Way, the Truth and Life.

"Still, still with Thee, when purple morning breaketh,  
When the bird waketh, and shadows flee;  
Fairer than morning, lovelier than daylight,  
Dawns the sweet consciousness, I am with Thee."

#### Spiritual Accomplishment

This writer assumes that all denominations will, during April, centralize their energies in what may well be characterized as Altar Evangelism. The altar call will be made, the altar teaching will be dominant, the altar hymns will be sung, and everything will be done to reveal Christ as more than teacher, more than miracle-worker, rather the Exalted One, the Enthroned High-Priest, forevermore.

This altar evangelism is then a call to personal decision, consecration, sacrificial living and at last to create a profound determination to carry on in the name of Christ a life-program rooted in and growing into the full meaning of the Cross.

#### Such Is the Challenge of Passion and Holy Week

Not anything less is worthy. We gain tremendously in Christian production by reminding candidates and affiliated members, and the youth that the Cross is still rugged and the way lofty. Because of the sublime meaningfulness of this everything should be set aside for redemptive accomplishment during these two weeks. The purpose is aflame with the altar fire.

#### The Preacher's Preparation

In the midst of this movement the preacher must have the burning heart. Perhaps the best way to get that is to accompany Christ to Jerusalem in the last period of his Perea ministry.

Jesus has raised Lazarus from the grave. Consternation spread among the members of the Sanhedrin who sought to kill him. He withdrew to the southern border of Galilee and the northern border of Perea. There for a short while he had rest and further taught the disciples, and seemingly waited for other followers to join his company from Galilee. The Perea ministry of Jesus

is tremendous. To carefully study that until it becomes a part of one is the high privilege of the preacher. It was on the east side of Jordan that Jesus began his journey, the last, to Jerusalem. This is the background. Jerusalem, the killer of the prophets. Shall we exclaim as we shall see him, *Ecce Homo* or *Ecce Deus*? Now let us fall in with the festal band as they journey southward. In this study we see a mixed population—Hellenistic Jews; Pharisees from Jerusalem; Pereans; and as the Jordan is crossed to the west side the population of Jericho, which was a busy trading center.

"Steadfastly he set his face toward Jerusalem."

"Thou art the Way, the Truth, the Life,

Grant us that way to know,  
That truth to keep, that life to win,  
Whose joys eternal flow."

#### Devotional Study—Preparatory to Passion Week

Luke 11:11-19. Healing of the ten lepers.

Luke 17:20-37. The Coming Kingdom.

Matt. 19:3-12. Divorce—The Sanctity of Marriage.

Matt. 19:13-15. The Exaltation of Childhood.

Matt. 19:16-20. Life Investment. The Rich Young Ruler.

Matt. 20:1-16. Work and Payday. The Laborers.

Matt. 20:17-19. The Mystic Word—Heaven's Secret.

Matt. 20:20-28. The Christian Standard of Greatness.

Luke 19:1-10. A Business Man Who Got More Than He Planned For.

Luke 19:11-28. Gains and Losses on Original Capital.

John 12:1-11. Abounding Love.

Having now taken this intellectual journey with Jesus, the imagination is enriched, the emotions are stirred, and the intellect quickened. Sermons fly in one's face. Human need has an adequate Christ, who travels *every* road on which are restless sinful men.

#### April 6th—Passion Sunday

Could any more vital subject be used for the morning service than:

"*Christ's Passion to Heal the World of Its Sin*"

Based upon the healing of the ten lepers.

And for the evening hour I would suggest the grateful act of Mary in the house of Simon—that marvelously interesting domestic group—and the subject: *Abounding Love*.

"O Love That Will Not Let Me Go."

#### April 13th—Palm Sunday

Why not the subject:

"*Christ Riding Into the Civilizations of the World.*"

For the Evening Service:

"*Individual Right vs. Divine Right—WHICH?*"

"Have I not a right to do what I will with my own."

(The Parable of the Laborers.)

These two Sundays should resound with praise. Young people should be present in large numbers.

The pastor himself should direct in the minutest part of these services, and everything should point to the public acknowledgement of Jesus on the part of all candidates for baptism and church membership.

### Holy Week

"*His Last Week*," an inexpensive booklet published by the Hope Publishing Co., Chicago, this writer has found invaluable. The whole New Testament story is there, and the booklet can be scattered by several hundred copies with spiritual profit. Holy Week is universally celebrated. Throngs crowd the churches and it is susceptible of profound exposition. The pastor must, from the known needs of his people and community, determine the program best adapted to spiritual awakening and growth.

#### Monday

is the *Day of Authority*. The cursing of the fig-tree; Cleansing of the Temple—Hosannas of the children.

#### Tuesday

is the *Day of Controversy*. The Greeks seek Jesus. The widow's mite; the tribute money; the Parables: The Wicked Husbandman; Ten Virgins; The Talents. The final rejection of Jesus as the Son of God and the Messiah.

#### Wednesday

is the *Day of Retirement*. It can, however, be used as a Great Teaching Hour for Public Evening Worship.

#### Thursday

The *Passover*—The erection of the *Holy Sacra-*

*ment as Christ's Memorial*. Gethsemane's Struggle—and the Triumphant Prayer, with that supreme word: *Nevertheless*. His betrayal and arrest. The mock trial before the Sanhedrin.

#### Friday

The *Day of Sentence and Crucifixion*. Burial. It has become customary in many places and should be nation-wide to observe in meditation and teaching the three hours from 12 noon to 3 o'clock p.m. All denominations joining in some central place, the business places and places of amusement being closed if possible. This gives united protestantism a united Presence. Addresses from Christ's Word on the Cross.

#### Sunday

is *Easter*. The night has passed, the morning breaks. Hallelujahs fill the Temple. Christ is Risen. Death is no longer an event, but an incident. Life is pregnant with eternity. This writer would suggest:

At 6 a.m., Sunrise Service by senior groups, with breakfast at church and a brief social program of meaningful speeches by a chosen few. The pastor presiding at both occasions.

At 10 a.m., if possible the Morning Public Worship. This gives abundant time—two hours—for ritual, stately music, baptisms, and reception of new members and a sermon filled with the glory of a *Living Lord*.

(No Sunday School or Bible School session. Everything centering in the public worship.)

At 5 p.m., Public Worship. A Vesper Hour—with an Easter Cantata.

Benediction.

## A SILENT COMMUNION SERVICE

The Rev. Frederick Maier, D.D.

I never knew a minister who lost his job because he talked too little. On the contrary many have been the pastors who have had to move on because they did not know the power of silence and brevity.

Not long ago I heard of a brother minister who occasionally conducted a silent communion service at the evening hour. One of my own members visited in his congregation during a silent service and he said it was the most eloquent, profound, impressive and deeply spiritual service he had ever attended. The minister could not have said ten thousand words and brought to the worshippers so effectively the power of God, the presence of Christ and the reality of the Holy Spirit as did his silence while he administered the sacrament.

Hearing this testimony I wrote the minister for an outline of program and description of this service. Then I tried it myself. Now I am satisfied that the Spirit of God works mightily in the hearts of people when ministers keep still and give the spirit a chance. It is the most effective service I have ever conducted. I am writing this story for the *Expositor* that others might know about it and use it for the glorifying of God and the deep-

ening of spiritual lives. People spoke innumerable words of praise and our Session has asked that we repeat the service frequently. It brought out twice the usual evening audience in spite of a snow storm. We have discovered that in this quiet way religion has become profoundly real and mysteriously vital to the worshippers.

The thing that matters most is not what the preacher says but rather what the people think and feel while they are meditating and communing with God. Too frequently people get into the habit of attending worship with the sole idea of listening to what the preacher has to say, when they ought to listen quietly to the voice of God who speaks in their souls. "Be still and know that I am God." "The Lord is in His Holy Temple. Let all the earth keep silence before Him."

This type of service develops participation. It puts the responsibility upon the worshippers. Music has a large part. There is singing by the choir and the congregation. There are the special numbers by the organ and violin. No spoken words are used apart from the singing. All prayers are silent. The whole service is printed and moves forward without any announcements. The elders and ushers are instructed before hand so that they may know just what to do and when to do it. When it is time to pass the elements the minister just



lifts the bread plate or the cup in a silent blessing and then passes it on to the elders who distribute it to the congregation, while the organist plays suitable hymns very softly.

The following is an outline of a program that was used quite successfully:

#### Evening Worship

7:30 O'clock

Organ Devotions. Begin at 7:15

Prelude.....*Enrico Bossi*

Adagio.....*Charles Widor*

Communion.....*T. H. Dubois*

Processional

35—Day Is Dying in the West.

Silent Prayer (One Minute)

Response By Choir

My Faith Looks Up to Thee.

Evening Hymn (Congregation)

545—Jesus the Very Thought of Thee.

Silent Prayer (Three Minutes)

Each in his own heart make a prayer.

Response by Choir

There Is a Fountain Filled with Blood.

Offertory

Dino Sincero.

Communion Hymn (Congregation Standing)

225—When I Survey the Wondrous Cross.

Quartette

"Tis Midnight on Olive's Brow.

Sacrament of the Bread

"On the same night in which Jesus was betrayed he took the bread and blessed it and gave it to his disciples, saying, Take eat, this is my body broken for you, this do in remembrance of me."

Quartette

"Tis Midnight on Olive's Brow.

Sacrament of the Wine

"In like manner also he took the cup and blessed it, He gave it to his disciples, saying, This cup is the New Covenant in my blood which was shed for the remission of sins, drink ye all of it."

Hymn (Congregation)

223—There Is a Green Hill Far Away.

Silent Prayer (One Minute)

Response by Choir

Jesus Keep Me Near the Cross.

Chimes Silent Prayer

Postlude.....*Otto Malling*

## THE COMMUNION SERVICE

The Rev. Wm. E. Callahan, Jr.

It was in the evening that Jesus administered the first Holy Communion. Perhaps it was simply because of the sequence of events. Yet evening is the time for the kind of thoughts that are found going through one's mind at such a celebration. It is then that we can look back over the day and see our need for Divine guidance. It is in the quiet between the dark and the daylight that we are in a peculiarly receptive mood. Meditation is natural, and communion with the Father follows easily.

A Vesper Candlelight Communion service has all the above things in its favor. In addition only those who feel the need of the service will attend. There will be no necessity for hurrying through the morning service so that communion may be served at the end of it. No "preliminaries" which are entirely unrelated to the climax of the service need be indulged in. Opportunity is given for a more leisurely meditation hour and for the use of some of the great music which is appropriate for the occasion. The use of light, color, and music can be so blended as to become a distinct aid to worship.

The following is merely suggestive: At twilight the communicants begin to congregate. The sanctuary is lighted only with candles. On the communion table or altar are the elements. The organist is softly playing the fine old evening hymns. The choir is already in its place. At the appointed hour choral music continues the worship period, followed by the scripture lesson and a deeply devotional talk by the minister. The Holy Communion liturgy is read, the choir chanting all portions which lend themselves to such treatment. The actual presentation of the elements should be made in as unobtrusive a manner as is possible. An excellent invitation hymn is "Softly Now the Light of Day." The words and music combine to present an intelligent and beautiful appeal. If the kneeling bench at the altar is comfortable there is no need for rushing through this part of the Communion. People should have the opportunity of staying long enough to do some real thinking. Let the hour close with the benediction and music.

Men and women have come into the church while the afterglow still dimly lights the earth. They quietly leave after night has fallen and with them they take the new hope and strength which the fellowship and meditation of such a time can give them.

## What the Readers Say

Dear Sirs:

Permit me to congratulate you on the splendid quality of your "Ministers Annual for 1930." It is positively the best book of its kind that I have ever purchased. I was rather dubious when I ordered it, but was more than surprised when I received it and had time to examine it. It has been a great blessing to me already. If I could not get another Annual, I would refuse an offer of \$10.00 for it.

Have you any copies of your 1929 Ministers' Annual in stock yet. If so, please send one copy to me.

Respectfully yours,

A. H. Bisping,  
Keokuk, Iowa

Dear Sirs:

I heartily compliment Samuel W. Grafflin and *The Expositor*, for furnishing such a high grade helpful article as "Spiritual Moles" in March edition of *Expositor*. That article alone is worth an entire year's subscription to *The Expositor*. Give us more of character of "Spiritual Moles." We preachers and the people need this sort of food.

Yours appreciatively,

Rev. W. G. Hawk,

Grace U. B. Church, Altoona, Pa.

# Young People and the Church

Plans for Working with Young People

Religious Education

## EASTER SUNDAY GLEAMS UPON THE SKY

(A Pageant)

By Alice Denslow

(Author of Christmas Pageants Published in the December Issue of "The Expositor")

**Boy** (*Enters, reads Bible lesson, St. Luke 24, I — 12. Exits.*)

**Disciples** (*Enter disciples, left, dressed in oriental costumes, talking earnestly with troubled expressions.*)

**Mary Magdalene**

**Mary, Mother of James**

**Salome**

(*Enter, right, dressed in oriental costumes, with joyful and excited expressions. They eagerly tell the disciples of the resurrection of Jesus in pantomime. Disciples are greatly interested, but incredulous. An invisible choir or quartette sings "He Arose." Disciples and women respond to words of song. At conclusion of song, all excitedly leave stage.*)

**First Girl** (*Enters. She should be a good reader, twelve or fourteen years old, she reads "Easter." At conclusion of reading she passes to left of stage, remaining throughout pageant.*)

### EASTER

Lift up, Oh Easter lilies,  
Your cups so pure and white,  
And sing aloud for gladness,  
For doubt and fear and sadness  
Have vanished with the night  
In resurrection light;  
And Christ the Lord hath risen,  
Hath burst from earth's dark prison,  
All glorious in His might.

Lift up, O little children,  
Your voices sweet, and sing  
A song of love unending,  
That angels downward bending  
May hear the echoes ring,  
And take it to the King!  
For Christ, the Lord of heaven,  
Death from the world hath driven,  
And fear hath taken wing.

O earth, be glad, be joyful,  
And shout aloud your praise;  
Ye hills and vales and mountains,  
Ye streams and dashing fountains,  
Beneath the sun's warm rays,  
Ring out your Easter lays;  
For Christ, the King of glory,  
Hath sung His finished story,  
And love hath crowned our days.

**Second Girl** (*Enters, and sings "At Easter Dawn." At conclusion of song she passes to right of stage.*)

### AT EASTER DAWN

Sweetly the birds are singing,  
Are singing at Easter dawn.  
Sweetly the bells are ringing  
This happy Easter morn.

And the words that they say  
On Easter day, on Easter day,  
Are, Christ the Lord is risen,  
Is risen today.

Birds, cease not your singing,  
Your singing at Easter dawn,  
Bells, be ye ever ringing  
Each happy Easter morn.

In the spring of the year  
When Easter's here, When Easter's here  
Sing, Christ the Lord is risen,  
Is risen this day.

**Two Boys** (*Enter two boys, twelve to fourteen years of age, carrying a large green cross, which they place center of stage, then take places on each side of cross.*)

**Four Girls** (*Enter, each with a supply of flowers, after the recitation of each stanza girls arrange flowers upon the cross, passing to side of cross-bearers.*)

**First Girl**

"Beautiful rose buds, fresh with dew,  
I bring to make a floral cross;  
Pure is their fragrance, bright their hue;  
I'll place them in the leaves and moss."

**Second Girl**

"Sweet Easter Lillies, fair and white,  
Emblem of purity, I bring,  
And just beneath the rose buds bright,  
They to the floral cross will cling."

**Third Girl**

"Hyacinths, breathing rich perfume,  
Shall add their beauty and their grace,  
And with the lily and the rose,  
They, too, shall find a resting place."

**Fourth Girl**

"The violet, sweet but modest flower,  
That says to all the world, 'Be true,'  
Upon the standard of the cross,  
Shall nestle with its petals blue."

**First Boy**

"See the awakened earth! Life everywhere  
Life everywhere,  
And Christ from death came forth  
To make life fair.

"Bring flowers and grateful hearts,  
A welcome meet,  
For all God's gracious gifts  
In spring time sweet.

"Now, on the Easter morn,  
Let songs ascend,  
And with celestial choirs  
Our voices blend."

**Second Boy**

"For Easter Sunday gleams upon the sky;  
The presence of the angel, with its light,  
Before the sun rose, made the city bright,  
And with new fervor filled the hearts of men,  
Who felt that Christ indeed had risen again."

**Six Easter Girls** (*Enter dressed in white with green sashes and festoons of lilies. Form line just in front of cross.*)

## First Girl

"Oh, lift your faces sunward,  
 Poor souls with grief oppressed!  
 The cross proclaims our ransom,  
 Easter, our heavenly rest;  
 Rest that will be a service  
 Of joy and sweet accord,  
 When face to face we see Him.  
 Our glorious risen Lord."

*(Easter Girls kneel at foot of cross as all sing  
 "Alleluia, Praise His Name.")*

Disciples enter and group to left of stage and women to right of stage and join in singing of last chorus.

## A UNIFIED CHURCH PROGRAM

The Rev. N. O. Rogers

Two years ago last autumn we began in our church a type of service tending toward a unified program of worship. We do not claim for it that it is one hundred per cent ideal, for we realize there are many flaws and imperfections in it, but we feel we have made a start in the right direction and hope to improve it as we advance. Already a certain measure of success has attended it in that a much larger per cent of the worshippers are present for the entire service than formerly. The writer has tried to eliminate personal feeling and has not appealed to people on the basis of their being present for the preaching service, however desirable this may be, and has urged the attendance for the period devoted especially to worship. We feel, of course, that the sermon, too, is part of the worship, but the essential part is the devotions, including in our fellowship, the communion of the Lord's Supper. The unified service as we now have it has yielded two very satisfactory results, namely: That practically all the attendants of a given Sunday are there for this opening half-hour of worship, and, secondly, many more remain through the entire service, including the sermon, than formerly.

Perhaps we should not even call ours a "Unified Service," as we have unified only the devotional service, and that, not on the best psychological basis. For we have young and old meeting in one worship service. This, obviously, cannot be made as adaptable to all ages as we should like to have it. With a building suitable for group assemblies and a trained leadership a system of graded worship might be used that would more nearly suit the needs of childhood and youth than our present arrangement. Then the entire church program could be unified into one constructive purpose. In every church this must await the day when there are sufficient trained leaders to direct such programs to the spiritual growth of the boys and girls and young people committed to them.

Leadership training is a slow process in many places. Before it can be undertaken there must be created the consciousness of the need for the same on the part of the volunteer workers, before they will be willing to subject themselves to the long and arduous task of preparing themselves for their work. They must be made to feel the glory of the work to which they have been called, and the exactions of it in molding the spiritual life of youth. This consciousness on the part of teachers and other workers in the church school is being aroused and more and more are they taking advantage of the opportunities for improv-

ing themselves for their duties. Many churches already have sufficient trained leaders to carry on such a unified program as herein contemplated. Happy is the church that is so fortunate.

One of our greatest needs is to face squarely the question of just what is the function of the church. Is its task merely to preach its message to those who come into its house for the Sunday services? Is it a group of people who by their confession and baptism have fulfilled all the requirements of our Lord, and are now awaiting their translation? Or was it not rather conceived by its founder to be a company of disciples—learners—seeking to know God's will—pupils in this school of Christ? It was not until after Jesus left and it came under the control, and direction of others that the church became institutionalized and people were urged to seek membership in it. It was then that the emphasis was placed on the thesis that membership in the kingdom, or discipleship, was conditioned on membership in the visible church. Leaders have tried to say that it is one and the same thing. But if discipleship means learners, then the smallest child in the church school is as much a disciple as the oldest member of the church, perhaps more so. True he has not definitely and publicly acknowledged Christ as saviour, and committed himself to his way and work. This will come in its time and place and is important, but will have a different significance entirely. The purpose, then, of the church and the school is found to be one. Indeed it may be said that all the various auxiliary organizations are working toward the same goal, namely, the increase of the knowledge of God and His way of life. Some of these organizations emphasize the missionary aspect of the gospel, and specialize in sending this knowledge abroad. Others, through the church school or the young people's society, are doing the same thing—teaching the way of God—in another way. If it is found that the purpose of all organization within the church is the same, would it not seem the part of wisdom to seek a unification of program in order that duplication might be avoided and more efficient results be achieved?

This suggests a unification of the educational forces working within the local church. The question of method at once arises. The church board is admittedly the governing body, if such could be said to exist. It is at least the representative body through which the church functions. Its members are elected by the church and are answerable to the church. In the division of



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responsibilities the board usually selects committees through which it serves the church. One of these committees should have jurisdiction over all educational agencies. This committee together with the director of education, or superintendent, whom it selects, should attempt to bring about a correlation of the groups doing educational work under the church. The church will then meet by departments for worship, study and service. The superintendent of each department or division will be responsible not only for the study period, but for all the activities of that group. The educational function will not stop with the Sunday School, as such, but will include Christian Endeavor, missionary group, and all other activities.

It will be apparent at once that the operation of such a system will not be so easy as at first it might seem. All the weight of traditional policy is against it. It will probably take years to build a sentiment for such, and even then it will meet with opposition. But no good thing has ever come to the church without meeting with opposition, and if it is indeed the best method, it is bound to succeed in spite of the force that may be arrayed against it. Here again, a pre-requisite to its success is a qualified leadership.

Now a unified Sunday morning service is an entirely different thing, yet the connection is readily apparent. A unified program must depend somewhat upon a unified organization. More and more churches are experimenting with various types of combined Sunday morning services. The reason for this is the growing restlessness over the large number of persons, young and old, who leave the church building at the end of the session of the church school. It is in an attempt to solve this problem and to secure a larger attendance at the worship service of the church that these combinations are devised. It is now found that the reason for this attitude on the part of the people of this generation is that we have built up two distinct services. The church school is one thing entirely apart from the church. Many people feel that when they have attended the sessions of the school they have really been to church. Religious educators are frankly facing the situation and are asking whether it is not filling in their lives the place of the church and satisfying their need of worship. In the feeling that the sermon still has value and believing there may be left thereby a deposit in the life of the hearer that will bear fruit, they have worked out these combined services. There is a wide variety of forms, perhaps almost as many as there are churches concerned, and the success or failure of them is determined by the proportion of the audience that now stays for the preaching service. Perhaps a check-up would reveal the fact that the newer the project, the larger percentage of success. There will always be those who take the attitude that the change was made to "catch" them and they will find ways to circumvent it.

The problem will not be wholly solved until the church is departmentalized and the activity expanded in each department, to care for its members with a program based on the needs and in-

terests of that particular group. This program should be of the same duration in every department, so that all would be dismissed and all go home together. If the children were always sent home with their parents there would be no tendency at anytime for them to leave earlier. Then when the time came for them to be promoted to the adult congregation or department, they would already have the habit of attending formed, and the only difference would be in the type of service planned for them. A careful system of promotion will be found necessary, so that it means something for a child to pass from one department or division of the church to another.

What is to be the nature of this expanded program? Most trained workers will have little difficulty in answering this question, for the time is woefully short to accomplish any very useful purpose or results. Children's division workers will use the extra time in expressional activities, centering in the curriculum, which will greatly increase the effectiveness of the work of the school. In the secondary or young people's division this period could be very effectively used in developing worship programs, the study of masterpieces of art and hymnody, in dramatization of great Bible scenes, and otherwise driving home the truths of the school. While the adult church, of course, will continue its adult worship with sermon.

This might also, be made to solve another vexing problem, that of the evening service of the church. With the competition now offered by the radio, motion pictures and the motor car, the Sunday evening church service in many places has become a real problem, and in a great many cases it has been abandoned entirely. But with the kind of church program described here, the various departmental groups in the morning might be made to contribute to this evening problem. The young people, for instance, might prepare dramatic presentations for the evening. Children could be used for sunshine choruses, or for playlets, illustrating Bible stories. Old hymn services, with the stories of the hymns told by the children or young people might make a splendid setting for a Sunday evening service. In thus serving as an incentive for the developing of these studies they also serve to save the Sunday evening service, and incidentally save the young people for the church as well.

#### "FOLLOW ME"

If He should come today, to you and me,  
As once he came of old, by Galilee,  
Speaking to each in terms of his own task,  
How many times twelve followers must He ask  
Ere He found twelve responsive to that call;  
Glad to give up their will, and yield their all?

What would you give up, should He come today —  
The hasty word, dull bitterness, and fear,  
Old, vain regrets, doubt and discouragement?  
Heart, cast them each away!  
Forever Heaven-sent,  
Today and every day — Is He not here?

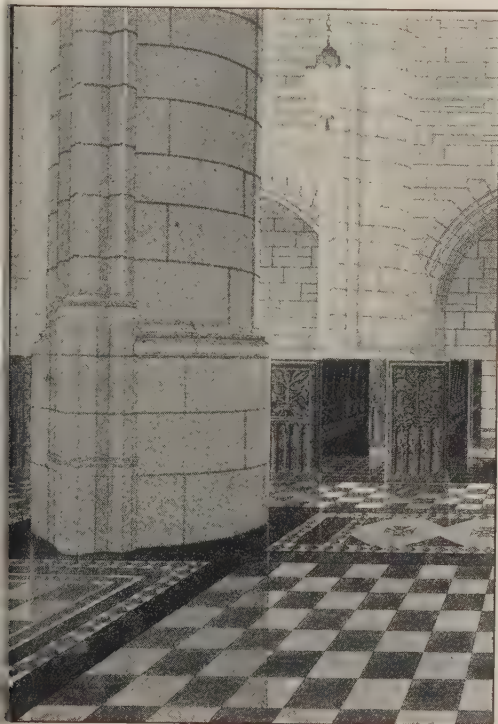
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## A NEW DEPARTURE IN RELIGIOUS EDUCATION

The Rev. Alvah Edward Knapp, D.D.

In justification of our caption it may be said that the "departure" herein suggested came to the writer one day as a new and original idea, and that up to the present time he has not come upon any discussion of the idea or known of its being put into operation. Of course this may simply prove that he is belated in his thinking and provincial in his outlook upon the present-day field of religious education. Parenthetically it may be added that he does not profess to be an authority on the subject.

Religious education is much to the fore in these days. It is a subject to conjure with. Some enthusiasts would have us think that nothing worthy of the name had been done until the last decade. On that hypothesis we must confess our inability to account for the achievements of the Christian church during the last fifty years.

But let that pass. We all believe in religious education, even though we may not believe all we hear said about it. Not only do we believe in it, but we are following the gleam with fairly commendable enthusiasm and determination. Have not our Bible schools been cast in a new mould as to curriculum, teacher-training and architecture? Few denominational assemblies, conventions, or conferences are considered complete without a program on religious education. Our colleges and seminaries are giving special courses for ministers and for would-be specialists in the subject. Our larger churches are employing directors, or superintendents, of religious education, and are in the throes of determining the status of the new specialist as related to the minister of the parish. And an essential part of every "larger parish" program is the work of the director of religious education and young people's work. Certainly we have gone far during the last decade.

One thing we should be able to count on in the future. The young ministers who will come from our seminaries should bring to their parish work a thorough training in religious education. In that case, every church favored with the services of a seminary-trained man will be able to carry on its work of religious education efficiently. This will be "a consummation devoutly to be wished."

The fact remains, however, that in the larger towns and in the smaller cities pastors of strong churches, well trained though they may be in religious education, will not be able to specialize in this field even to the extent of meeting fully the needs in their own churches. Their duties will be too numerous, varied and exacting. Still there will be need of specialists. And the greater the pastor's knowledge of this subject, the greater will be his dissatisfaction with the work of religious education in his church under the direction or with the assistance of his own church workers. Unable because of the pressure of other tasks to direct the work himself, he will look about for experienced and skilled leadership on a salaried basis.

Two courses are open to the enlightened and progressive town or city pastor. If his church can afford it—and probably in many instances whether the church can afford it or not—he will insist upon the employment of a competent director of religious education as a member of his church staff. This is the simple solution of the problem that has been found by many town and city churches. In all probability the director of religious education, as a member of the staff of the large and prosperous church, is here to stay. Let us hope so.

But here we come to the milk in our particular cocoanut. Smaller churches in town and city need such a service just as much as do the stronger and richer churches. But they are unable to pay for it. Large numbers of young men and women would be glad to prepare themselves for such a life-work if they could be sure of steady employment. With this need at the one end and this willingness at the other, what is the answer?

In our opinion, the answer is found in the second course that is open to the progressive pastor in town or city. And, singularly enough, we are suggesting that he look to the rural larger-parish plan for the solution of his town or city problem. Attention has already been called to the fact that the larger-parish plan in which many think they find the best present solution of the rural church problem, a director of religious education and young people's work is made a member of the staff. He develops and supervises work for the youth in all the churches, or school districts, within the limits of the larger parish.

And it should be remembered that the rural larger parish is often, perhaps usually, an interdenominational affair. Hence, the one director of religious education and young people's work has charge of that work in all churches of all denominations in the larger parish. His salary may be paid by one church as its contribution to the common enterprise, or it may be paid out of the common treasury if there be one.

Since this idea has gained acceptance in connection with the larger parish, why is it not worthy of consideration as a constituent element in a larger parish in town or city? In other words, in view of all the current discussion anent interdenominational cooperation, or union, why not transfer the larger-parish idea to the town or city to the extent, at least, of employing one director of religious education, and perhaps also of young people's work, to serve a group of churches of different denominations, none of which would be able to provide such a worker for itself?

The idea may seem rather revolutionary, but why should it? We have gone far on the road of cooperation in church matters, but we have gone much farther in secular matters. We elect a mayor and other civic officials to serve us all. They may belong to any political party. We have many schools of medicine, but we choose one



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physician to serve us all as health officer. We have a Y.M.C.A. secretary to care for the boys and young men of all the congregations. And, what is still more to the point in this discussion at least, we employ one superintendent of schools to supervise the educational work of all the schools in the city.

We confess to considerable surprise as we find town after town and city after city—smaller cities, of course—in which all the evangelical churches are mourning their lack of skilled and competent leadership in their Bible schools, young people's organizations, daily vacation Bible schools and week-day schools for religious instruction, while the obvious remedy is right at their hand, unrecognized and therefore unused.

How simple it all is! A group of churches could pay the salary, while no one of the group could afford to do so. A group of churches could secure

the services of a higher-grade specialist than one church could command. And a common leadership would unify and improve the entire program of religious education in the city by training and bringing into the common service the best lay talent in all the congregations.

And, lastly, if the towns and cities generally would adopt this plan, it would give the evangelical churches of our country a new army of trained and consecrated young people who now have no calling because they have no assured field. How this would enrich the life of the church!

It does not seem possible that any intelligent observer of the modern trends in the religious world would regard this suggested program as visionary or impracticable. We earnestly challenge the wide-awake pastors in some town or small city to try it out, as Gary tried out its plan of religious education, and let us know the results.

## SUNDAY SCHOOL METHODS

The Rev. J. Elmer Russell, D.D.

### 1. *Using Sunday Evening for Teacher Training*

In the First Presbyterian Church of Pleasantville, New York, Sunday evenings for a period of weeks are to be used for leadership training. In this church which is in a commuting district in New York there seems to be no need for a second preaching service. The men who go into New York every day, when they have been at the morning service of the church, feel that they have fulfilled their church responsibility, and would like to be free to stay at home Sunday night, if they wish. Since the evening is free the idea of a leadership training class at the time suggested itself.

The plan worked out is to secure a leader in Christian Education from New York to come out to the suburban community for a general course and then to secure two or three leaders in the field of specialization to take smaller groups.

In the village of Wolcott, New York, the churches co-operate for a period of weeks for a leadership training class Sunday night. Ordinarily there is a Sunday evening service but for a period of weeks, teacher training comes into the foreground.

For two or three years at Penn Yan, New York, the churches have majored on Sunday evening teacher training. There is a united Sunday evening service. The minister preaches a service for those who do not wish teacher training, while those who wish training go into one of the four classes which are formed.

Where there is a will, there is a way. In a very large number of cases, Sunday evening is a church problem as things now are. Why should it not be made an asset rather than a liability by using a part of the Sunday evening at least for the equipping of present teachers, and the training of future teachers, better to do their work?

### 2. *Finding it Easy to Secure Teachers*

In an Eastern Sunday school it has often been

true that they have had trained teachers waiting for a chance to teach, that never do they have any difficulty in getting the teachers they need.

Such a happy condition, so different from that of many other Sunday schools, naturally raises the question, "How did it come about?"

Two reasons may be given. One is that this church has for years laid emphasis upon a vital Christian experience. Bible teaching has been emphasized. The stewardship of one's income has been presented as a high privilege, and the Great Commission, "Go ye unto all the world" has been so obeyed that this church with about 600 members and no wealth is supporting four Missionaries.

In a church of this sort there is the solid spiritual foundation upon which Christian service in the Sunday school rests.

But besides this general preparation for Sunday school leadership, this church has for many years laid stress upon the importance of teacher training. Year after year, teacher training classes have been held. A good many have received teacher training diplomas as a result of faithful study.

Naturally a person who has been trained to teach wishes to teach. Equipment for service leads to a desire for service.

Superintendents who desire an abundance of qualified teachers can have them in time by raising them as this church has done. This means, first, that they will do their utmost to quicken the spiritual temperature of the church, and second, that year in and year out, they will emphasize teacher training.

### 3. *Men's Class Gives Up its Room*

The writer was surprised one Sunday in the First Church of Batavia, New York, to have the pastor announce that the men's class had given up their attractive room in order that it might be used by the young people's department of the



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Sunday school and that the class would hold its sessions in the church auditorium. Later one of the leaders of the class added the fact that not only had the men given up their room but that they had given it up cheerfully when they recognized that it was more important that the young people should have a good room than that the men's class should have it.

Such a sacrifice on the part of a men's Bible class is very encouraging. Would that such sacrifices were more common. It is too often that a men's class feels that it must have about the best place there is. One men's class known to the writer occupies a room on the first floor well lighted and cheerful, while the Primary children are forced to assemble in the furnace room in the basement.

Is it not clear that the men's class in their work

should think not only of what is best for the men but what is best for the younger groups? Even if there should be some falling off in the attendance of a men's Bible class, because it meets in the church auditorium, rather than a large class room, is it not better to accept the falling off and to promote the larger welfare of the young people or of some other group which needs the room?

When a class of men meets in an auditorium, it should be in the best location in the auditorium which can be worked out. One men's class in a North Carolina city which has been meeting in the church auditorium uses one end of the auditorium and screens this end off from the remainder of the auditorium so that the effect of a class room is given. The folding screens are taken down at the close of the class session and are put in place every morning before the class meets.

## Church Night

Church Night

Prayer Meetings

Mid-week Topics

### MID-WEEK TOPICS AND ORDER OF SERVICE

The Rev. W. Henry Harris

Like many other meetings and services the mid-week service has its problems. I have found that something more is needed in it than singing, many prayers and testimony. Prayers and other features must be introduced to create an interest and maintain it. Mid-week services that have gone to pieces have revived and become a decided success and well attended when a varied and interesting program has taken place of the old stereotyped order of service.

The following order I have used very successfully:

Two spirited and lively hymns

Responsive reading from the song book

Two or three brief prayers

Roll Call (Each one present reads from a slip of paper, typed by the pastor, an "I Will of Jesus")

In this part of the service, another week, we use "I Wills," of David taken from the Psalms. Then on a third occasion, the folks quote a favorite stanza, giving a reason why it is a favorite. This reason is very briefly given. Again, in this period, on a fourth program, I have the people quote any passage of scripture and make a short comment on it. Another feature here has proved to be interesting, namely, let each one present recite a portion of scripture that commences with the first letter of their surname. The "I am" of Jesus, may be used as a key word or roll call response. I do not call the names, but have them speak in rotation, or in line, at one meeting. At another time, I have half of those present give the "I Wills" of God and the other half give the "I Wills" of man. Those using *God* sitting in one pew and those using *man* occupying another pew. Or two pews may be assigned to each group, if so many are there.

Then another hymn is sung.

Following this, we sometimes have testimonies in their own words:

At other times we let them give their testimonies in the language of a certain hymn. For examples with ten present we used the two following hymns and the chorus or refrain, "The Old Rugged Cross," and "I Love to Tell the Story." It will be seen on scanning these hymns that reasons are given by the authors why they love to tell the story, or why they

love the Old rugged Cross, as the case may be. Five folks read a verse each and the chorus of the first hymn, and then all five unite by singing the chorus. Then, the second group of five read a verse each and the refrain of the second hymn and that group sings the refrain. It is very effective, evidencing a beautiful spirit, and the originality and change of the order prove outstandingly interesting to all present. The attendances never wane.

Then another song is sung by *all present*.

This is followed by a fifteen minute discussion of a chapter of Dr. E. Stanley Jones' book, "Christ of Every Road." This book, or the high spots of another great book, are thus discussed chapter by chapter each week until the whole book is dealt with.

A closing hymn and the benediction completes a very interesting, helpful, and effective meeting week by week.

*The service never exceeds one hour in duration.*

### THE DIVINE PALETTE

It seems but yesterday that He was painting  
Autumn jewelries

In gilt of sunbeams and in lovers' blushes on the  
trees:

Then suddenly, He mixed upon His palette, in the  
night,

A silvery pigment, and painted everything afresh,  
in white.

Now Spring is come, He sets upon His palette  
clouds and midnight sky,

His youngest flowers must have their sheen and  
purple from Eternity.

But when high Summer comes and all His color  
gloriously overflows,

Whence are the countless pigments of His palette,  
no man knows.—J.M.B.

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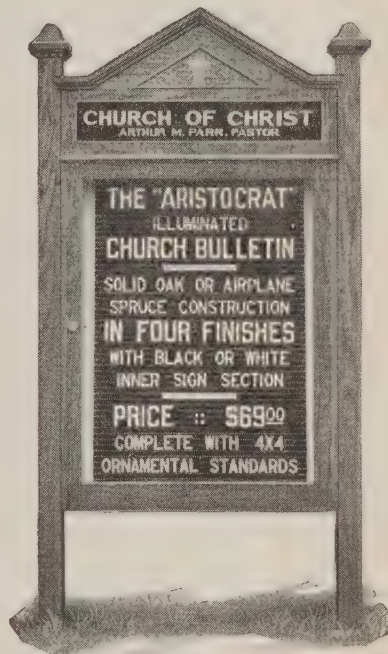
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Ex4



## Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

### THE MARKS OF THE LORD JESUS. Gal. 6:17.

April 1-7

Preparatory to the Easter festival, these words of St. Paul may very well be meditated upon. Just what did Paul mean? Did there appear in his hands and feet the sacred stigmata wounds like unto those of Jesus? St. Francis of Assisi was said to have experienced this strange phenomenon. So intimate had been his relationship with his Lord, so complete the union between his soul and the Saviour, so profound had been his contemplation of the Crucified One, that the very wounds of Jesus seemed to have transmitted themselves to him. Did Paul then claim for himself what many biographers have claimed for the great Assisan?

Or was the Apostle thinking of what had befallen him on the road to Damascus? He never fully recovered from that blinding vision of the Risen Lord. Was it the scar Jesus left in his eyes?

Or was he thinking of the things he suffered in his unparalleled career as an ambassador of the cross? Surely he had gone far to fill up that which remained of the sufferings of Christ. He had "died daily." What weariness, hunger, fastings, what cold, what nakedness, what peril and pain. Surely all this had left deep scars; surely the apostle dared say, "I bear in my body the marks of the Lord Jesus."

#### I. The Christian Profession

Of what avail is our Christian profession if we have not the marks of the Lord Jesus? "If any man have not the Spirit of Christ he is none of His." If our church-going and our Bible study, and all that comes to us by way of admonition, has not yet brought us to a full surrender to the Lord Jesus, so that it is no longer we that live but He in us, so His life and His love might be revealed in us, and through us, then is our profession less than nothing. Jesus went so far as to say that "by this shall all men know that ye are my disciples, by the love ye have one for another."

Great concern and great anxiety are being felt in our day by many a veteran soldier of the cross over the glaring absence of what should be one of the most prominent traits of the Christian. There was a time when it stood in boldest fashion, in unmistakable form. But this distinctive mark seems to be fast disappearing. Many Christians have lost it altogether. It marked Jesus; the primitive church suffered untold persecution because of it. Every great Christian movement has incorporated it. The Puritans lived by it. It cost many of the early church their lives. The church of today must recover it if it would again be a triumphant church. They must be non-conformists to this world's standards, fashions and passions. We cannot serve both God and Mammon. If we will not break with the spirit of the world sooner or later we will be compelled to break with God.

#### II. Un-Christian Christians

Judging by the way some who these days are

called Christians pursue the fashions of the hour, ape this old world even at the cost of modesty and of self-respect, rush madly after the latest fad, plunge into the maelstrom of the world's idolatry and shame, and cast themselves, so to speak, upon their knees before the latest "ism"—judging, I repeat by the way thousands of Christians sacrifice, not only their own sense of decorum and purity, but in the mad effort to be in the whirl of the world's latest fads, put to open shame again their Crucified God, who died for them, one would think that they had suddenly concluded that Jesus was mistaken.

Oh, for a generation of Christians who would defy the world and the fashions of the hour, and once again, as St. Paul, bear the marks of the Lord Jesus in their bodies, willing to die with their Lord rather than let the gods of the hour dictate to them how they should live!

Falling in love with humanity in spite of its sins and blunders as Jesus did, falling in love with Jesus Christ Himself, obeying His commandments, walking daily with Him, trusting His promises and with full faith in His divine mission as Saviour—there you have the distinguishing marks of the Christian.

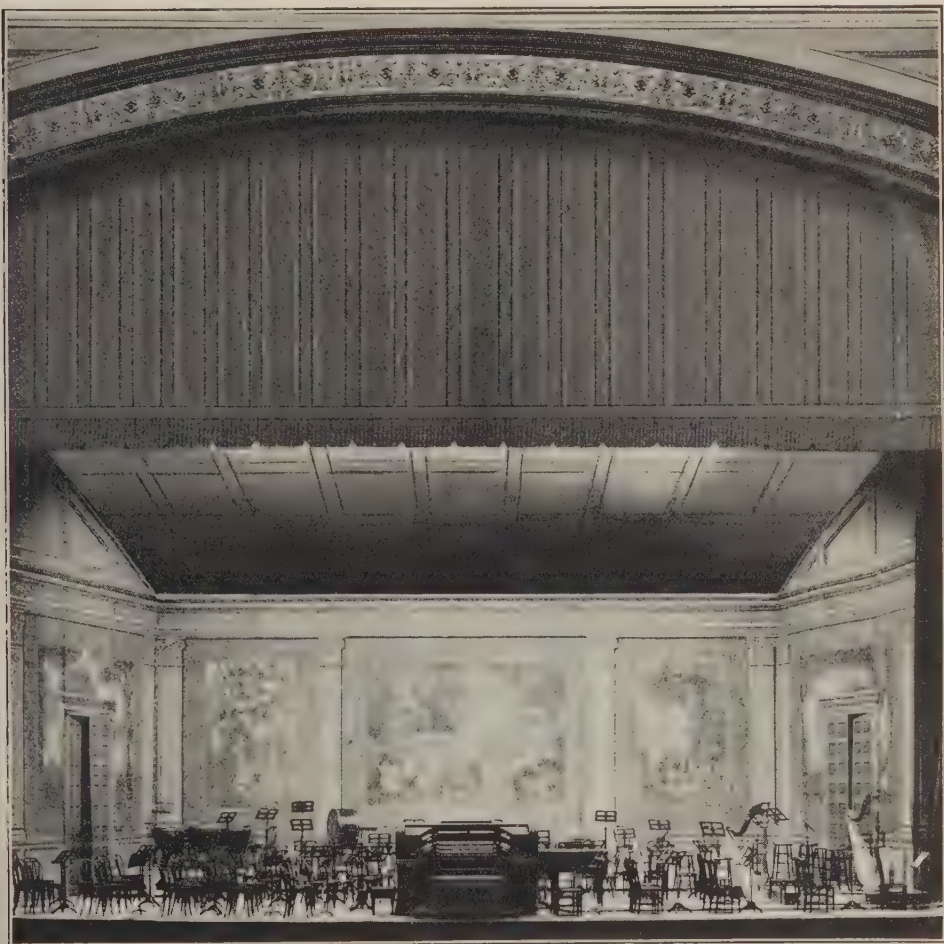
### THE RISEN CHRIST. Mark 16:1-15.

April 8-14. Easter

Jesus was desirous above all things of *saving* mankind, of bringing them to respond to God in loving obedience as his children. By parable and sermon and ministry of mercy, he sought to make men understand what the loving and compassionate heart of God was like. Still they seemed incapable of understanding and Jesus finally chose to give the greatest possible interpretation of what God's love for men was, by himself submitting to the cross in the effort to love men back to God. It was love of men and women and His faith in God, that took Him to the Cross.

#### I. The Disciples Remade

But even this supreme testimony of Jesus was not immediately understood. They fled from His cross. They were not able to bear the thought of His death. The high hopes they had cherished seemed to be forever shattered. The fine comradeship they had known with Him, the inspiration of His presence, and His attitudes had always been to them, the new meaning of His words had ever shed upon the common relationships of life, the unfaltering courage that had so often saved them from cowardice, the tender compassion that had borne with their halting and misunderstanding, the high hopes of a great world project for making His kingdom universal—all these seemed shattered like some fair dream when the dreamer has been rudely awakened. Could it be that the fine spirit and ideals of their Master had been blotted out by one fell stroke? With that thought oppressing them is it any



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wonder that they were sad? No wonder their hearts were breaking and their lips sealed. What a tragedy life would be if the curtain had gone down on these men at that stage!

## II. *The Living Christ*

But it did not and only a few days later, these same disciples were like new men, exultantly proclaiming the triumph of Jesus' life and the abiding potency and authority of his message, "He is not dead but lives." Death could not hold Him. All that fine comradeship and sympathy and inspiration and encouragement and compassion and power, and world-conquering hope still remained open to them; for in their risen, living Lord, these things became their permanent heritage. They faced out to life, no longer hopeless and broken, but confident and unafraid and joined once more under His living leadership in His great world program.

At the heart of every movement to redeem our earthly life, at the center of every influence that stirs us to worthier endeavor, is the leadership of a living Friend and Saviour. What is implied for us in the resurrection? "Because He lives we shall live also." He is ever carrying forward His great program to make God's will to be done on earth, to do away with all sham and insincerity and injustice and selfishness.

We feel the personal claims of our Lord; and He bids us go and live the life and bear the part in remaking the world.

"Joy, deep and living joy!  
The stone is rolled away;  
The empty tomb  
Has lost its gloom,  
And night has turned to day!"

## STRENGTH FOR OUR BURDEN. Matt. 11:28.

April 15-22.

These words of Jesus seem a fitting lesson to follow the Easter just passed. Bible promises are not underwritten by a mere dogma or creed; they prove their authenticity by the fruitage they yield. Plant Shakespeare in India and there is no result. Plant the Bible and lowest castes rise to usefulness, and hospitals and schools appear. The promises of the Bible are not made arbitrarily but are realized as the outcome of directions, as is the farmer's crop of wheat and corn, obedience to the laws of agriculture. Hence our lesson asserts an absolutely certain result: "Come unto me, all who are laboring and burdened and I will give you rest." (i.e., refresh you.)

The invitation to "Come" will, when it is honestly accepted, be followed by guidance and strength so clear and thrilling that we will be assured of real victory under all circumstances.

Healthy people work as naturally as they breathe, they do not complain about it. Idleness is not sought by real folk. Only those who loaf are twisted mentally and morally. Tramps degenerate, whether they are dressed in rags or broadcloth. Rich fops grow insipid in face, disgusting in habits and repugnant in person. Gam-

blers live on others labor and soon develop a tiger nature. The get-rich-quick parasite cannot stay out of prison. Big men continue to carry big loads because muscle was built by early struggle, sacrifice and long hours of work. Bosses are in their offices when clerks are resting and celebrating holidays. Leaders soon get outdistanced if they lag along. Edison, when asked for his secret of success, said, "It's digging that does it!"

## I. *Jesus Worked*

Jesus worked until so weary that he fell asleep in a boat while a dangerous storm was raging. God had selected only the toilers as His co-workers. Observe David, the obscure shepherd boy; Amos, the farmer; Peter, the weak-kneed fisherman; Paul making tents for a living—but they could and did work.

Imagine anyone seeking to dodge toil, too tired to do "church work." We develop moral muscle just as we do our biceps. The sheltered one becomes a weakling—a leaner, a sapling—an inane thing instead of a god-like heir. The stalwart are vitalized by storms. They glory in demonstrating the sustaining help of God. Fear is not in their vocabulary. They can affirm, "I can do all things through Christ who strengthened me." After Washington prayed at Valley Forge he laughed at what others called "certain" defeat. God still rests and armors His warriors, He is able to make "all grace abound." Burdens help one to find himself.

## II. *God Assigns Our Work*

God assigns to everyone of us His work. God's will can be done whatever we do, even as Jesus in the carpenter shop. God will show us how to do our best.

An old shoemaker was visited frequently by a young preacher who once expressed pity for him because he filled such a "menial" position. The shoemaker stopped and rebuked him by pointing to his motto posted over the bench which read, "A shoemaker by the grace of God." That dignified all his work. It will do it for us.

God's love eases the wear of burdens too great to be borne alone and renews us in spirit. His truth throws light on perplexing problems. His tasks develop traits otherwise left dormant. His spirit quiets storms, dissolves fears and gives us inward rest and peace. We come in prayer until we are reassured that Christ is our "Companion" and then we can carefully perform the task at hand, assured of His help when needed. His rest when wearied, His love at all times, confident that the outcome will be growth for us and glory for God. So we trust and obey until the endless day dawns.

## CONFESSING CHRIST. John 9:1-41.

April 29-May 4.

It is generally considered that the gospel of John was written in the first century. Like the other gospels and like the other New Testament books it was written for the life and needs of the church. Confession, with its need and its dangers, formed one of the great questions for the church of the closing years of that century. The severe perse-



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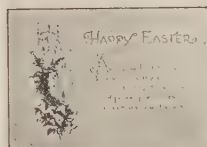
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cutions under the emperor Domitian came at this time—that is, between 81 and 96. Here is a story of one who confessed and suffered, a story that must have been written with these early questions in mind, and which bore a message to early disciples. What did confession mean at that time and what did it cost? If a man were a Jew it meant acknowledging Jesus as the Christ—that is the Messiah—and it meant separation from one's people and sure persecution. As over against the Roman world, it meant first of all scorn and contempt; for these fanatics were worshipers of a Jew, and a Jew who had been put to death as a criminal on the cross. But beyond that, it meant at certain times and in certain places, the hostility of the government and possible death; for this widespread Christian fellowship seemed dangerous to the state and these people would not share in the rites of emperor worship.

#### *I. Confessing Christ Today*

Confessing Christ today seems a somewhat different matter, at least in our western world. It is the badge of respectability to belong to the church. For most of us to confess that we considered Jesus to be the Messiah or that we held some other special belief as to his person would

make very little difference to our friends. But all this is not the full meaning of confessing Christ in 1930. The world still needs men who will confess Jesus as their own personal Saviour from sin, as the Son of God whom they love and serve.

#### *II. Taking Jesus in Earnest*

What would it mean if Christian men everywhere should make this confession today? "First, I believe that the way of Jesus is the only way of life for men and for nations, and that Jesus should rule as Lord in all human life; second, I myself will take Jesus in earnest, no matter at what cost?"

I wonder if some of these confessions might not cost a man as much as some confessors have had to pay in the past.

It is by frank and courageous confession that truth and faith are advanced in the world today, and so it has ever been. Today when the name of Christ is so readily given formal reverence, there is the most urgent need of men and women, who can see what the spirit of Jesus really means in the world's life today, and who will stand for that in open and constant confession.

"I looked to Jesus and I found  
In Him my star, my sun;  
And in that Light of life I'll walk  
Till travelling days are done."

## ***The Challenge to Personal Evangelism***

(An Appeal for Consecrated Service. A Church Night Address)

THE REV. CHAS. HADDEN NABERS, D.D.

In the catalogue of Rollins College, through which I was casually turning one June afternoon, there occurs on the list of the faculty the name of Edwin E. Slosson, with this designation: "Professor of things in general." There may be, and doubtless is, good reason for a college to have a professor with such a title, but in many parts of life there is too much of "things in general" and not enough concentration on matters of greatest import. For instance, much of our church work is like being professor of things in general.

In all our churches we have so many departments and we do so many different kinds of things until the manifold activities of modern ecclesiasticism completely obscure the main business of the church. The reason of the existence of the church is to win souls for Christ. It may indulge in activities which seem to be just "things in general," but all such activities are out of place unless each and every one of them makes a definite contribution to its main business—winning souls for Christ. In this supreme task lies God's big challenge to Christian believers. It is a fourfold challenge.

#### *The Challenge of a Divine Aim*

The foci of all our ecclesiastical activities, as I have already indicated, should be the winning of souls for the Master. It is God's aim for human lives. One of our Southern Presbyterian preachers

a few years ago compiled a sermon which showed that every part of the Old Testament was missionary. In gathering materials from all sections of the Bible he indicated clearly and positively that the winning of souls for God was a major challenge to believers from the beginning of religious history until the latest prophet in the ancient dispensation had spoken his final word.

Recently I have been studying intensely the life of Thomas Guthrie, one of Scotland's greatest preachers. To the memory of Guthrie and his work as a preacher for Jesus there stands in Edinburgh on Princess Street, the most beautiful thoroughfare in Europe, a statue. It depicts Guthrie as a tall man with massive head and benign countenance. For thirty-four years Guthrie preached at the famous Greyfriars Church. My library contains a book of his sermons entitled "The Gospel in Ezekiel" in which this master expositor shows that the main motif in the writing of the mystic prophet was that of soul winning. It was the chief aim of Guthrie's life, the carrying out of this divine aim. He said: "I have the satisfaction when I lay my head upon my pillow of always finding one soft part of it; and that is, that God has made me an instrument in His hand for doing His work among men and for saving poor creatures from misery and sin. Guthrie rarely quoted poetry. There was, however, one bit of verse he used occasionally, called "My Favorite Motto:"

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And waits my coming, too;

"For the cause that needs assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
For the good that I can do."

There was a national church gathering in Birmingham, Alabama, several years ago. It was an Efficiency Conference. Dr. J. A. Bryan, pastor of the Third Presbyterian Church, couldn't stand that conference. He sat through a morning session, hearing speeches, reports, surveys without end, and then slipped out while the rest of the conference was eating lunch.

As he told it to Dr. George Stuart: "George, I couldn't stand it any longer in that conference on efficiency. It got too monotonous for me, so I slipped out and ate lunch with a workingman I know in the mills. We sat on the Curbstone and ate from his lunch pail; and I prayed with him and he gave his heart to the Lord. I've been laying for that rascal for months. Now and then he drops into church. All morning in that slow conference I kept thinking of him. They were talking about saving men in mass movements, George; and that's all right. But I kept thinking about Jim Ruggles. I couldn't get him out of my mind. I knew where he sat to eat his lunch, so I slipped out and found him for the Lord. Now I think I can stand to sit through another afternoon of the efficiency conference, with God's help." Bryan looks upon soul winning as a Divine Aim.

Reverend A. G. Studdert-Kennedy — Wood-Bine Willy, as he was affectionately called by the soldiers in the war — who died recently, once said that he did not have any fear of the traditional idea of hell. "What bothers me," he said, "is the knowledge that some day I will have a hand placed on my shoulders and the clear eyes of Jesus will look into mine, and He will say: 'Well, what did you make out of it?'"

The question for all of us will be, what have we made of our life as a help toward carrying out God's aim to win souls for Christ?

#### *The Challenge of a Great Need*

We are called to personal evangelism not only because it is the divine aim for Christian believers; but also because we are challenged by the great need for evangelism everywhere. Over all the world is need. When we look at individuals with whom we are personally acquainted we are appalled by the greatness of their need for God. When with a longer perspective we consider groups and masses, we are likewise haunted by the greatness of the need of men everywhere for God. Again and again the destiny of nations has hung on a thread which by all rules ought to have broken, but it didn't break. It has been so with individuals. But, how men do need God! What a challenge to the man who knows God!

The challenge of need is not only that of a general need but also of particular needs. The child in the world needs the care of a divine father. The man lost in the wilderness of indifference and

sordidness needs a divine guide to right life standards. Souls sick in sin need to find beside them the great Physician whose healing power extends not only over human bodies but over minds and spirits. All mankind must learn that the only way to hide sin is not from God, but in God. In Christ we are introduced to One Who bears in Himself the sins of all who receive Him as Lord. The servant bowed down beneath the weight of life's burdens needs to find a divine Master who understands and who brings help upon every occasion of need. How we are challenged here by the greatness of the need of men for God! Not only is this need evidenced outside the church, but it is likewise engraven visibly upon the wistful faces of men and women inside the church as they confidently turn to Christ for daily strength, inspiration and power. We don't really go to church properly unless we go with a touch of desperation to have our deepest needs supplied there as we lead on God for support against problems in daily living.

#### *The Challenge of a Bountiful Provision*

The challenge to personal evangelism is also the challenge of a bountiful provision given unto us with which to meet the dire need of the world and to fulfill the divine aim. Of what does this bountiful provision consist? In the treasure box of the religion of the Lord, what do we have for the world?

First of all, we have Jesus Christ. In one of the rarely read psalms, the psalmist reveals the two-fold help which man can receive from the Master when he speaks of God "binding up the broken-hearted and calling the stars by name." In Jesus Christ we have one who controls the destinies of the universe, an Omnipotent Ruler, the personification of strength, power and knowledge, "he calleth the stars by name." Of Him in this manifestation we can truly sing, "He is able." But the psalmist indicates by his phrase, "He bindeth up the broken-hearted" that our Saviour is personally concerned and genuinely touched by all the pains, sorrows and aches of His children. Here is the Christ who numbers the hairs on the heads of His people. Here is the God who is not unmoved by the death of the worthless sparrow. In Jesus Christ we offer to the world not only an all-powerful God but an all-loving Saviour of men.

One of our prominent authors is depicting the tale of his early years in a book entitled, "Back From Utopia." It was the effort to build a kingdom without God. It failed. When religion was bowed out of the realm, the bottom fell out and the experiment collapsed. More and more these days do I go back to that great passage in Oliver's *Fear* where the business man after a nervous breakdown is lying in the hospital trying to build up his bruised body again. The wise physician says to him: "We have had all sorts of people in here with these breakdowns. One class, and only one, has never come. This class apparently does not have breakdowns. Perhaps you would be interested in knowing who constitute this class." The hero

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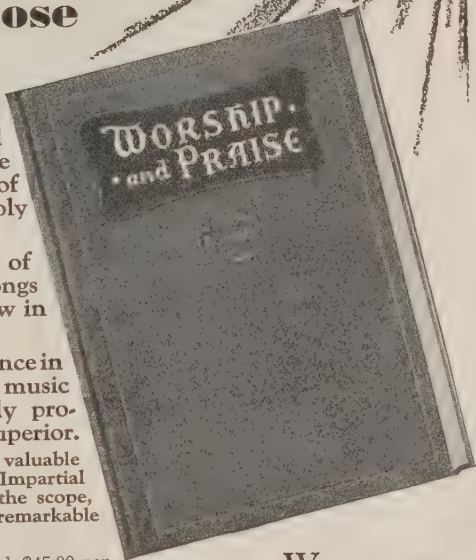
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My Pastor's Name is .....

said he would. The physician replied, "Those in whose lives Jesus Christ and religion are supreme realities."

As Robert Norwood recently said: "We follow Jesus because He has demonstrated to us our eternity. Wiser than any professor stands the Man of Galilee. Holier than any priest stands the Carpenter of Nazareth. Above our systems of thought lifts the glorified cross of Golgotha. Christianity rests on no speculation; it rests on fact."

In our treasure box we have not only Jesus Christ but we have His gospel. The old gospel hasn't changed. Some things change; other things are fundamental. The supreme imperative, the great commission is the same now as it always has been. Peter the hermit in the days of the Crusades startled all Europe with his word "God wills it!" Belief in Jesus Christ and His gospel has not changed and the urgency of the task is the same now as ever. At the recent assembly of the Northern Presbyterian Church a speaker said: "Step on the gas!" he cried. "We, who live on the firing line, are wearied almost to anger at the way in which the leaders of the church are trimming and hedging. We have talked until we have exhausted ourselves. Time has come for action. Step on the gas!" The gospel must be carried to men, and carried to them quickly.

In the treasure box with which to supply the need of the world we have not only Jesus Christ and His gospel but also the Holy Spirit.

In the days of Napoleon, the "Old Guard" fighting under the eye of the Emperor lost no ground.

In Belgium they showed me just behind the trenches the place where Albert, the king, stood during the days when one of the fiercest battles for the channel ports was fought. The guide as he pointed to this place of headquarters used by his beloved sovereign said: "The Belgians did not retreat for they were conscious that their king was watching them." To compare small things with things great, or rather great things with things infinitely greater, Christ has said to us as we embark upon soul winning, "Lo I am with you always." We are fighting for the kingdom of God; our King is watching us daily. Not only so, but the Holy Spirit brings genuine power and sufficient strength from God into our lives.

We are challenged by this three-fold provision — Christ, His gospel and the Holy Spirit, with which to meet the need of the world.

#### *The Challenge of Our Personal Equipment*

The challenge to personal evangelism is also a challenge through our personal equipment. What is our equipment for doing this work?

God has made us mentally fit. He has given us minds to need and the provision for supplying that need. We need to use our minds to go to places where there is work to be done. Once some boys were out fishing for trout. They walked back and forth along the stream, now and then throwing in their lines. It was a good trout stream, but they met with no success. As they concluded

that the brook had been fished out and were about to go home in disgust, they met an old man whose basket was fairly filled with fish. Amazed, they asked him how he had caught so many while they caught none. "I have been watching you," he answered. "You have had your hooks in the air most of the time. The fish are not in the air, but in the water. Keep your hooks wet."

Good advice for "fishers of men" as well as for fishers of fish! Hold our hooks patiently where the fish are. Maintain your Christian purpose ever. Seek souls all the time, not just a small part of the time. Make that your business, our main business, our passion, our instinct.

We need minds consecrated fully to Jesus. One of the great spiritual forces in Great Britain was Francis James Chavasse, Bishop of Liverpool, who knew the inner meaning of such consecration. In the early days of his ministry he wrote: "Lord, keep me from becoming a mere sermon-monger. Keep me from preaching at the expense of prayer. Teach me from Thy Word and on my knees, and grant that what I give out I may first have drawn from Thee." In sermons and addresses he would often quote McCheyne's words about "looking into the face of God before you looked into the face of men."

We are challenged by every talent with which God has endowed us to consecrate this talent to the service of the Lord. During the years I lived in Cairo one of the great mission workers for the church of England in that city was Canon Gairdner. At the Anglo-American Y.M.C.A. he and I once had opposite sides on a debate. So far as my own participation is concerned the memory of that debate is sad yet. Not long ago Gairdner died. Without question he was the most brilliant man I have ever known. That soldier and saint of Christ gave up brilliant prospects in exchange for a life of sacrificial service in the back lanes of Cairo. Bishop Gore has called him "our common friend, the friend and helper of the whole Church." The London Times in an editorial described him as a knightly soul.

Gairdner belonged in 1893 to the "Oiccu" (Oxford Inter-Collegiate Christian Union), a band of young Evangelicals who marched arm-in-arm along the High-street, shouting the Keswick ditty:

"It is better to shout than to doubt,  
It is better to rise than to fall,  
It is better to let the glory out  
Than to have no glory at all."

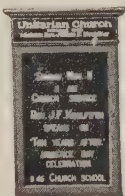
A son of Sir William Gairdner, Professor of Medicine at Glasgow University, and a nephew of James Gairdner the historian, the missionary inherited a family tradition of high ethical living and a remarkable aptitude for learning. Every worldly advantage was open to him; relatives were grieved when he obeyed the call of the Student Volunteer Missionary Union. His final choice was made at Keswick. He went out by the lake with his friend, J. H. Oldham, his prayer for bravery still burdening his spirit. Suddenly he burst out, "Look here! If we are not right, let's get right!" They knelt there in the fields. "We did not rise,"





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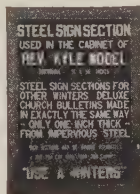
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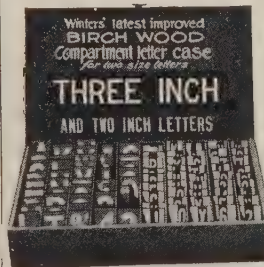
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says Gairdner, "till we had claimed light from Christ and received it. 'Twas God's instruction, I had prayed for bravery, and suddenly I felt that I would not mind being beaten for Christ. Then I knew that I was right with God, my prayer was answered." He was a mighty agent in personal evangelism because he placed every talent on God's altar.

The challenge to personal evangelism!

The challenge of a divine aim!

The challenge of a great need!

The challenge of a bountiful provision with which to meet this need!

The challenge of our personal equipment!

Say not yet, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

## Book Reviews

REV. I. J. SWANSON, D.D.

**The Virgin Birth of Christ**, by J. Gresham Machen, D.D., Litt.D. 415 pp. Harpers. \$5.00. The author is professor of New Testament in Westminster Theological Seminary, Philadelphia. He is recognized as one of the foremost conservative Christian scholars in America. This is a searching inquiry into the bases of the doctrine of the Virgin Birth, which has been held throughout the entire history of the Christian church, and is still believed in by the vast majority of Christians. At present, however, it is being challenged, where it is not definitely rejected, by a considerable, and apparently growing, number of Christians. In the first eleven chapters, Dr. Machen presents a formidable array of evidence for the Virgin Birth. In the last three, he examines the theories which attempt to explain the origin of the idea of the virgin birth on the supposition that it was not founded upon fact. He considers first the belief in the Virgin Birth in the second century; examines critically the Lucan narrative and maintains that the birth story was an original part of that Gospel; discusses the origin, transmission and integrity of the Lucan narrative; examines the story in Matthew; shows the inherent credibility of the narratives; shows their place in secular history; and connects the Virgin Birth in its bearing upon the rest of the New Testament. He then discusses, in a competent and perfectly fair way, the alternative theories, such as those of Jewish or Pagan derivation. In the closing chapter, he refuses to pass adverse judgment on the genuineness of the Christian faith of anyone unable to accept the doctrine of the Virgin Birth but who accepts Christ as his Saviour, adding this caution, however, "even if the belief in the virgin birth is not necessary to every Christian, it is certainly necessary to Christianity." A masterly treatise on this important doctrine.

**The Atonement in History and in Life**, A Volume of Essays, Edited by Rev. L. W. Grensted, M.A., B.D., Fellow and Chaplain of University College, Oxford. 340 pp. Macmillan. \$3.50. These essays, written by recognized scholars of the Church of England, embody the dissatisfaction of a large and influential group, within the Church, with modern "subjective" theories of the Atonement. They recognize the value of the subjective type of theory of the Atonement, but maintain that it goes farther than its effect upon man. They affirm that it originates in the very nature of God. This is, of course, the "objective" side of the Atonement. The Barthian theology, now having such influence on Christian thinking, stresses the objective side of the Atonement. These essays form, at least, an able introduction to the study of a fundamental doctrine. They treat of, Sacrifice in the Old Testament; The Contribution of the Prophets of Israel; Atonement in Jewish Literature, from 400 B. C.

to A. D. 200; The Atonement in the Synoptic Gospels, the Johannine and the Patristic Writings; The Pauline View of the Atonement; The Atonement in Anselm's Reformation and Post-Reformation, Writings; The Atonement and the Problem of Evil; In Personal Experience; The Atonement and Some Tendencies of Modern Thought; and The Preaching of the Cross. It will be noted that while there is a general agreement among the writers of these essays as to the objective character of the Atonement, there is also wide divergence in their interpretations of this view.

**Immortality, An Old Man's Conclusions**, by S. D. McConnell, D.D., LL.D. 178 pp. Macmillan. \$1.50. The author is 85 years of age, we are told; his trained and competent intellect functions like that of a man in his prime. He had a distinguished career in the ministry of the Episcopal Church; he was offered (but declined) the posts of successor to Phillips Brooks, and the presidency of Lehigh University; all of which indicates recognition of his outstanding ability. He here argues for the "immortality" of man; that is to say that he is not naturally immortal, but is capable of attaining immortality, by development of his spiritual life; this in turn will create, while in his present mortal body, a spiritual body, through which, at the death of his physical body, his soul will be able to function immortally. He buttresses his theory by citing certain facts of physical science which show the relation between brain and mind, and also by reference to the "spiritual body" spoken of by St. Paul, in the fifteenth of Corinthians. Conditional immortality is not, of course, a new hypothesis, but Dr. McConnell presents it from a new point of view.

**The New Preaching**, by Joseph Fort Newton, LL.D. 187 pp. Cokesbury. \$2.00. A book of charm, of insight, of power. A master-preacher here interprets the influence upon the preacher of the laity's point of view, the impact upon him of our modern scientific and industrial environment, the heart of his message, and its new strategy, its haunting music, and best of all, the Master whom it seeks to disclose. Dr. Newton knows how to embody lofty thoughts in noble language. He regards preaching as a "quest for the liberty of the faith, the fellowship of the love of Christ, the fraternity of righteousness, the redemption of man from solitariness and selfishness in a Beloved Community;" and again, "the business of preaching" is "in every generation, to interpret the way and the will of God to man, finding his love in his law and lifting the human hurt to the Divine healing." His quotations from great preachers, and his account of illuminating hours in their experience, illustrate much of his own conclusions of the meaning, value, and power of preaching when at its best.

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**Psychology and Religious Experience**, by W. Fearon Halliday, M.A., Professor of Theology and Philosophy of Religion, Selly Oaks Colleges, Birmingham. 320 pp. Richard R. Smith, Inc. \$3.00. A valuable manual for pastors. It will guide them in their dealing with persons, either normal or abnormal, in feeling and conduct, met with in the course of their pastoral work. It lays down principles, and outlines methods, of practical dealing with such situations, requiring the restoration and integration of personality. The author does not suggest that ministers should become professional psycho-analysts, but maintains that some knowledge of this science and art would make them better pastors; nor does he in any sense minimize the Gospel; rather, he holds that when psycho-analysis has revealed the need of readjustment or restoration of the personality, the Gospel then can be intelligently applied. The whole work inspires interest and confidence, because the methods it advocates are not only sound in theory, but have met successfully the test of practical application.

**The Psychology of Religious Adjustment**, by Edmund S. Conklin, Professor of Psychology in the University of Oregon. 340 pp. Macmillan. \$2.50. This book is devoted to a study of human behavior, especially in the field of religion. It offers an interpretation of such behavior by the light of contemporary psychological thought. It agrees that religious experience does bring consolation, orientation and adjustment; and that it gives new courage, new purpose, and new insight. Such experiences it holds are found in a variety of faiths—Roman Catholic, Mormon, Jewish, Christian Science, and many others. It discusses the relation of psychology to religion; enquires whether religion is an instinct, an emotion, an attitude, or a belief; examines the psychological conception of religion, religious sentiment, religious experience, religious expressions, and religious appeals; analyses conversion, ecstatic states, and religious exercises; describes distortions of religion, faith healing, religious appeals, changes in religious behavior, and the meaning of the rise of "service clubs." This survey of human behavior which is motivated by religion, is of great practical value to ministers.

**Science, Christ and the Bible**, by Gerald B. Winrod. 156 pp. Revell. \$1.25. Popular addresses, given, we are told, before great audiences, in many sections of America. The topics dealt with are, Fables and Philosophies, Science and Religion, Science and the Bible, Where Are the Mystics? The Jew and Prophecy, The Geology of the Church, and The Biology of the Church. In addition, there are several sermons. All the topics are treated from the fundamentalist point of view; their spirit is excellent; we can well understand that they made a deep impression on the congregations that heard them.

**Jeremiah, The Prophet**, by Raymond Calkins, D.D. 382 pp. Macmillan. \$2.50. The special value of this book is, that it arranged the material in Jeremiah chronologically, gives a brief commentary on the text, and interprets the man and his message in their spiritual development and against the background of their time. This treatment makes Jeremiah a living and understandable person, reveals him as a prophet-statesman, and shows him to be one of the greatest men of Old Testament times. We agree with Dr. Calkins' characterization of Jeremiah, when he says, "a braver, gentler and more exquisite or more courageous soul has not often walked the earth; his spiritual pioneering in the realm of personal religion made him a forerunner of Jesus and one of the eminent benefactors of the race." Dr. Calkins has brought Jeremiah, his messages, his statesmanship, and his noble, spiritual

personality into sharp focus. Bible students, both laymen and ministers, will find this a stimulating book, both mentally and spiritually.

**The Challenge of the Prophets**, by Oswald Ryan, of the Indiana Bar. Introduction by the late Albert J. Beveridge. 128 pp. The Warner Press. \$1.00. Sold by The Gospel Trumpet Co. The author is a well-known student of the political, economic and social movements of the day. He has written books on "Municipal Freedom" and "The Hope of Democracy." He writes with enthusiasm of the prophets as economic, political, and spiritual leaders, whose teachings and example have immense value for Americans today. He writes of Moses, shaper of laws that still govern most of the world; of Nathan, Amos, Hosea, Micah, Isaiah and Jeremiah, as defenders of the peoples' rights; and of Jesus, last and greatest of the prophets. Mr. Ryan, in his closing chapter, speaks eloquently of the challenge of the prophets, of their insistence on spiritual values, and of their simple, sublime faith in the presence of God in the affairs of men.

**The Message of the American Pulpit**, by Lewis H. Chrisman, Litt.D. 255 pp. Richard R. Smith, Inc. \$2.00. This book is a summary and interpretation of what many American preachers have been saying in their printed sermons during the last eight or nine years, on the significant questions of Christian faith and practice. The author has diligently studied over six thousand such sermons, and confesses that his self-imposed task has given him genuine pleasure. Valuable for its disclosures of the message of the American pulpit regarding God and Jesus Christ; its interpretation of our age, the Church, the Bible, Social Betterment, Sin, Evolution, International Relations, Practical Christianity, and the Larger Hope; and for the author's analysis of the spiritual values in twentieth-century preaching.

**The Minneapolis Pulpit**, Compiled by Roy L. Smith, D.D., Pastor Simpson Methodist Church. 187 pp. Revell. \$1.50. Fifteen sermons by as many representative preachers of Minneapolis. It is a catholic selection—fundamentalist, conservative, liberal, evangelistic, and mystical. If one may judge the Minneapolis pulpit by these sermons, he must conclude that it is unusually able.

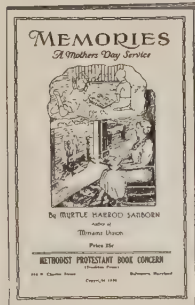
**What Is Yours?** by G. Ray Jordan, Pastor M. E. Church, South, Charlotte, N. C. 156 pp. Revell. \$1.50. Bishop Mouzon, in his introduction to this volume of sermons, describes them as both modern and evangelical, and the author as an effective preacher, who speaks to large and growing congregations. Here are fourteen sermons on vital Christian themes. They are couched in plain and arresting language, are competent intellectually, are spiritually uplifting. They strike the note of reality, as well as urgency, in religion.

**The Earliest Christian Church**, by J. W. Hunkin, Archdeacon of Coventry, England. 123 pp. Macmillan. \$1.25. This book gives an account of the earliest Christian church, about twenty or thirty years after the Resurrection, based upon a study of its Jewish backgrounds and its life and belief, as described in the New Testament. It is a painstaking, interesting and illuminating study of the church of that time. It deals with the experience of the first disciples, their theology; the main points in the teaching of Paul on union with Christ and its results, and on Baptism and the Lord's Supper; the daily life of the Christian; the expansion of the church; the admission of the Gentiles; the beginnings of Christian philosophy; and the general conditions in the Gentile world. The book is intended for use as a school text-book. It will be found admirable, also, for study by adult Bible classes.

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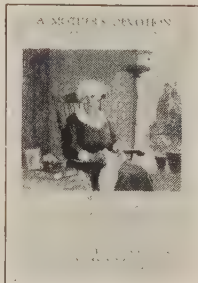
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**The Primitive Church**, Studied with Special Reference to the Origins of the Christian Ministry, by Canon B. H. Streeter. 323 pp. Macmillan. \$2.50. This is a book of great scholarship and of fine insight into the type of life, and organization, of the Church during the first hundred years of its existence. It deals especially with the much debated question of church government and ministerial orders of the primitive church, in a way that will produce consternation in the ranks of those who hold and teach that all the New Testament evidence points to one type, and one type only, of primitive church government. Canon Streeter adduces evidence to show that in the early church the Episcopalian, Presbyterian and Independent forms of government were used by different groups. This throws a bombshell into the ranks of those who contend that their form of church government is the only kind used by the primitive church. On the other hand, if Canon Streeter's contentions are finally admitted to be correct, a serious obstacle to Church union will be removed. Aside from this, the main aspect of his book, Canon Streeter gives a vivid picture of the early life of the church, together with an appraisal of the religious literature it produced.

**Christian Reunion in Ecumenical Light**, by Francis J. Hall, D.D. 150 pp. Macmillan. \$1.40. This is an able and candid statement of the Anglican position with regard to the basis of Faith and Order upon which alone, in their view, corporate union of all Christendom can be achieved. Dr. Hall views the proposal for union "in ecumenical light," that is to say, "in the light of principles which now control, and from the beginning have controlled, the outlook of the major part of Christendom." He states the Anglican position clearly; describes the Anglican movement for Reunion; gives an account and an evaluation of the Lausanne Conference; and presents the questions of ministerial orders, sacraments, and faith, from the Anglican viewpoint. He also discusses whether or not denominationalism will continue after reunion; and describes certain recent movements towards Reunion.

**Some Exponents of Mystical Religion**, by Rufus M. Jones, Professor of Philosophy in Haverford College. 287 pp. Abingdon. \$1.50. The author is one of the great scholars of the American Society of Friends and is also one of the best interpreters of mystical religion. In the first chapter of this volume he shows, and we think conclusively, that the highest values of the spirit elude discovery by the methods of science, which, on the other hand, yield such rich and definite results in the field of matter and its laws. There are aspects of life and experience which evade and transcend the methods of science. In the remaining chapters of the book he gives illustrations of the meaning and value of the mystical approach to God through such great personalities as Plotinus, Meister Eckhart, Martin Luther, Robert Browning, and Walt Whitman. The last chapter discusses mystical life and thought in America. Dr. Jones does not in any sense belittle science; he recognizes its values, for what they are worth: "man," he says, however, "reveals himself to himself . . . as not just one object among other objects, but as a creative spirit able to rise above the level of facts and the array of things, and to partake of a realm of life which is of a higher spiritual order than that of atoms and molecules." Such a view of spiritual living will restore, we believe, "the lost radiance of religion" and set free for the soul of man and the service of society, mighty spiritual forces.

**The Church At Work**, by Clarence H. Benson. 155 pp. Biola Book Room. \$1.25. A practical manual

of church organization and practice. It deals with The Working Church; the Office and Board of Overseers; Organizing for Worship, Teaching, Training, and Service; Church Publicity; Surveying and Working the Field; Enlistment and Extension; and Organizing of the Finance. An excellent manual.

**Church Publicity**, by William H. Leach. 270 pp. Cokesbury. \$2.25. A treasury of valuable plans for getting the right kind of publicity for the minister, the church, and the work of the Kingdom. Practically every aspect of church publicity is treated: newspaper publicity, the church calendar, direct mail, word-of-mouth publicity, evangelistic publicity, inter-church publicity, financial publicity for the local church, financing local church publicity, etc.

**The Christian Family**, by George Walter Fiske, Ph.D., Oberlin College. 138 pp. Abingdon. \$1.25. The author is recognized as an authority on our changing American family life. In this volume, he makes a strong plea to America to keep the family Christian, and tells of practical ways in which this can be done. He points out the forces which disintegrate the moral and religious life of the family, and urges the imperative duty of giving religion a home base. He indicates how family life may be home-centered and God-centered through the example and influence of the parents. He pleads also for home and church cooperation. Dr. Fiske is doing a service of incalculable value by writing such books as this. Both by public addresses and his books he is stirring up the American people to restore family life to its former high place, and is awakening parents to their urgent duty of giving their children religious education.

**Disciple Winners**, by Christian F. Reisner, Pastor of Broadway Temple, New York City. 244 pp. Abingdon. \$1.50. Dr. Reisner has found throughout his ministry that personal approach and appeal are the best methods for winning disciples. He says that he has received over 8,000 members into the church, most of whom were won by personal solicitation on the part of church members, my associates or myself." This book includes inspiring testimonies from personal workers as to the value of this method; information regarding its spirit and technique; directions for securing decisions; and stories about disciples thus won. An arousing book.

**Seeking the Beautiful in God's World**, by Amy Clowes. Edited by Blanche Carrier. 208 pp. Richard R. Smith, Inc. \$2.00. This book is designed for use in the third grade of Church and Week Day schools. It has grown out of the author's experience in Dayton, Ohio. Week Day schools of religion, supplemented by experimentation of its material and method in schools in two other cities. The course is planned to produce spontaneity and pupil-purposing; in other words, it is part of an experience-centered curriculum. It includes teaching materials, such as stories, poems, songs and music, and directions for games for teaching such lessons as, Seeking the beautiful in God's world, in Jesus' life, in the Easter message, in Prayer, and in Helping God make our Homes Happy. Both materials and methods are excellent.

**The Animal Lover's Knapsack**, Edited by Edwin Osgood Grover, Professor of Books, Rollins College. 288 pp. Crowell. \$2.50. The sub-title is "An Anthology of Poems for Lovers of Our Animal Friends." A discriminating selection of choice poems about our animal friends, including, of course, such pets as the dog, the horse, kittens, birds, etc. Beautifully printed. A book that will be treasured by animal lovers.



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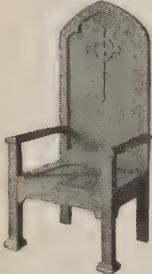
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# Reviews

## COUNTRY CHURCH TO THE FORE IN VERMONT

The status of the rural church is one of the most important aspects of the study of the rural life of Vermont, now being carried on by the Vermont Commission on Country Life, a body of about 100 persons, of whom the Governor is the Chairman, and which is studying all aspects of the rural life of the state. There have been various other commissions on rural improvement in different parts of the country, but this one has the most comprehensive scope and is putting a larger emphasis on social living. Some of the committees have had technical assistance, but most of the work is being done voluntarily by Vermont leaders in various areas of life. The whole enterprise has been described as a unique project in adult education.

## RELIGION AND THE CHANGING WORLD

The annual convention of the Religious Education Association, to be held in Cleveland, April 23-25, is to devote itself to an analysis of current social changes, with special reference to their bearing upon character education and the work of the Church. In addition to the general meetings with public addresses, special sections will give more intensive consideration to the effect of social changes upon:

1. The Method and Message of the Ministry.
2. Theories and Methods of Religious Education.
3. Moral and Religious Life on the College Campus.
4. Theories and Methods of Developing Moral and Religious Life Through the Family.
5. Theories and Methods in Work with Youth.
6. Theories and Methods of Character Development Through Public Schools.
7. Ethical and Religious Standards in Business.

## STATE-WIDE CONVOCATIONS OF MINISTERS

The phenomenal success which has attended the Ohio Pastors' Convention during recent years, and especially this year, when nearly 1,300 pastors of the State came together to discuss their common problems, has led to the holding of similar state-wide conferences of ministers in several other areas this year, including New York, Pennsylvania, Kansas and Indiana. From March third to fifth, the first Illinois Convocation of Ministers is to be held, in Springfield. It is believed by many that this convocation may be the precursor of the organization of an Illinois Council of Churches.

## 'PANS' DOCTOR BILLS

### Speaker Starts Debate Among Physicians

A charge that medical services in the United States were too high occasioned an impromptu debate last night at the meeting of the Jackson County Medical Society, Missouri.

The charge was made by Dr. Michael Davis, director for medical services of the Julius Rosen-

wald fund, who addressed the society on "Doctors' Bills and People's Pocketbooks." He said both the public and the physicians were to blame for the high cost of medical service. He said the public spent too much for quack services and patent medicines and the doctors were making medical costs prohibitive for those who did not wish to seek charity.

Several physicians challenged Dr. Davis' statements, declaring "bedside doctors" rather than "Ph.D. investigators" were competent to judge the situation. Other physicians defended Dr. Davis, declaring they should have an open mind toward all forms of criticism.

Dr. Davis warned that the general dissatisfaction with high medical costs might lead in time to legislation on the subject.—*Kansas City Star.*

## CHURCH DECLINE LAID TO GOOD OLD SUNDAY SCHOOLS

### Pastors Urge Abolition of Separate Training

Shall the Protestant churches abolish Sunday Schools? This question was discussed yesterday at the union ministers' meeting at the La Salle hotel. The time honored institution for the religious education of young people in American church life was blamed by the Rev. Dr. Phillips Osgood, Minneapolis, for the decay of "family religion." Other ministers in open discussion pointed out that the separation of church and Sunday School had cut down attendance at regular church services.

Dr. Osgood declared that the Sunday School has largely killed religion in American family life by separating the religious experience of the children in the Sunday School from the less regular religious expression of their parents in the church services.

### Home Is Church Foundation

"The seriousness of this fact can scarcely be over estimated," said Dr. Osgood, "because family religion is one of the very few forces combating the modern tendencies which are making the home the accidental sleeping places of groups of dissociated individuals."

The Minneapolis pastor stated that the worship of the whole family as a unit is a dynamic factor in church growth and permanency.

"If the family does not go to church together the parents feel that they have done their duty as long as the children are sent to Sunday School," said Dr. Osgood. "Their parents then become devout members of the Nothingarian church, while their children become church orphans—and orphans don't last long in church."

Prof. W. C. Brower, of Chicago University, opened the discussion with a review of the results of a questionnaire sent to more than 700 ministers in Chicago, bearing on the subject of religious education. The discussion developed no thought of abandoning definite religious education programs. Rather, the discussion faced the fact that the Sunday School method, which is comparatively



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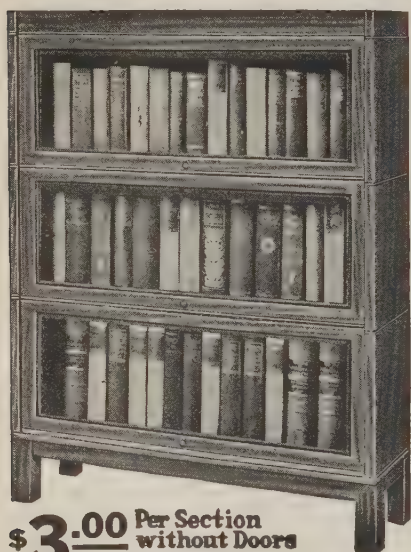
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young in Christian history, has largely been instrumental in bringing American Protestantism to its present difficult position.

*Where the Clergy is Weak*

In the discussion Dr. Brower pointed out that the majority of clergymen are poor hands at fitting religious instruction as well as worship to the needs of children.

The Rev. A. C. Nasmith, pastor of the Brookfield Methodist Episcopal Church, then extended Dr. Brower's charge to include the rank and file of Sunday School teachers with the ministers in the lack of ability to meet the needs of the children.

"If this is true of the great majority of pastors," asked the Rev. Mr. Nasmith, "what can we say of the multitudes of Sunday School teachers who are unqualified for their jobs?"

There was difference of opinion among the ministers in response to Dr. Osgood's suggestion that Sunday Schools be abolished as separate units or worship. Fear was generally expressed that the children would not be able to apprehend the heavier material demanded by the adults. The suggestion that the regular service of worship should be "lightened" to meet children's need met both with approval and disapproval.

Another evil laid at the doors of Sunday Schools by the ministers was the development of a cliquish loyalty to Sunday School classes or Sunday School departments which overshadowed the greater loyalties toward the church.

Dr. Osgood stated that the problem in his church had largely been solved by having the parents and children come to church at the same time. The first 30 minutes of worship is cooperative, with parents and children together. The last 40 minutes the children go to school in an adjoining building, and then leave with their parents.—*The Rev. John Evans, in the Chicago Daily Tribune.*

## RABBI TO TEACH AT KANSAS UNIVERSITY

Rabbi Samuel S. Mayerberg, of the congregation B'nai Jehudah, has accepted the invitation of the faculty of the University of Kansas to serve on the faculty of the school of religion of the university. He will conduct two courses in Old Testament literature and Hebrew history. Rabbi Mayerberg will begin his work at the university next September.

## UNEMPLOYMENT

Charles T. Holman discusses "Unemployment's Grim Reality" in the *Christian Century* of February 26. The author includes statements of findings and activities of several recognized leaders, viz., Prof. Benjamin M. Squires, Wilfred S. Reynolds, W. B. Waltmire, Prof. Paul H. Douglas, Joel D. Hunter, which will interest all thinking ministers. However, there are several statements contained in the article which merit special thought on the part of the reader so that he may "keep his feet on the ground" in case he should be impelled to preach a sermon or make public statements on this question. The author says, "At the present moment we are suffering one of the most acute unemployment crisis in the history of America.

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The newspapers seem to have agreed not to talk about it, probably on the theory that to do so will make a bad situation worse. But the present need is to face the situation realistically and see what can be done about it. One of the unfortunate features is that *we do not know exactly what the facts are*. The government keeps accurate statistics on the number of sheep and hogs in the country, but it keeps no statistics on unemployment except in a very few industries." We italicize for *Expositor* readers the most important statement in this whole paragraph. We have no statistics upon which to base a statement as is made by the author in the first sentence quoted. It answers, also, the statement in relation to the newspapers. Newspaper editors and publishers are, generally speaking, a *practical* lot who know something of actual conditions in their communities, and sound judgment would cause them to refrain from circulating conjectures on so vital a subject without some basis for doing so. While all earnest citizens deplore the lack of statistics on *present unemployment*, the illustration given, "... The government keeps accurate statistics on the number of sheep and hogs in the country ..." in no way parallels the questions involved in gathering and tabulating dependable figures on unemployment. Hog and sheep census machinery is a simple organization and expense problem in comparison to that involved in the ever-changing employment situation. A set of figures approximating employment conditions today would be obsolete next week, and would be ancient history by the time they were available to the public.

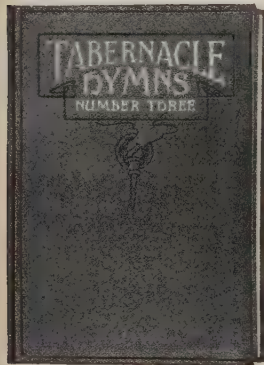
There is a grave problem of unemployment which is causing suffering both physically and mentally, but we can accomplish nothing toward physical relief by printed statements unsupported by facts and making public utterances which make us appear fanciful and hysterical in the eyes of those who know what conditions are and to whom church leaders must look for cooperation in trying to remedy matters. The psychological and mental aspect of the problem needs even more careful consideration than the physical aspect, because many unemployed worker groups are bordering on the verge of hysteria. Most of us have read of public demonstrations in various congested areas within the past six weeks, where groups of unemployed have stormed City Halls demanding employment; in some instances these groups were led by immature and untrained, but tragically sincere woman under twenty. In some instances city councils and public organizations may have the power to relieve some of the suffering for a period of time, but at best it is only a gesture toward temporary relief of physical suffering. However, if the groups who are causing the demonstrations receive encouragement in their resistance of officers of the law through unfounded utterances of public speakers who glibly lay blame for the situation here and there, we shall have more suffering through lawlessness than we have, primarily, through unemployment.

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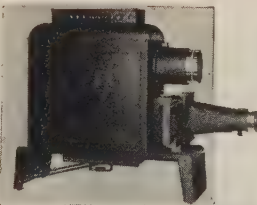
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ment, and the blame cannot be summarily placed at the door "of a great many of the largest employers of labor who never seem to consider the human misery when industrial depression comes." Common sense will tell us that these "largest employers" do not voluntarily bring on the industrial depression, and denouncing them will merely widen the chasm between the employers and the workers. The "largest employers" are usually corporations made up of many private citizens, the majority of whom are as sincerely concerned in forestalling such a situation as we now have as those of us who have no part in industrial organization and management. The private citizen, (you and I), who buys or does not buy, as his fancy and purse dictates, the products created by the thousands of industrial workers is as much to blame for a so-called "slump" in some industrial lines as the employer or the laborer. A slump in one line slackens the demand for all products related to it, and the list of unemployed grows. The decrease in buying power among the workers unbalances the entire scale of retail selling in all lines. A trend of fashion may cause a depression in some lines, scientific and engineering development may cause it in another, and we who follow the trend of fashion or the new development are as directly to blame for the depression in industrial fields as the tireless bargain hunter explains the presence of sweat-shop labor in other lines. The problem is more deep-seated than is supposed when a charge is laid at the door of a few large employers. We all have a part in the making of the situation, the employed, unemployed, and the employers, and our degree of responsibility is largely based on the ingenuity, training, ability, and foresight of the individual. If we happen to possess superior ability and foresight, we are likely to find ourselves in positions of leadership, where our acts, decisions, and attitude toward our fellowmen cause prosperity and happiness or misery and hardship to those who are under our leadership. Many of us who possess no ability for leadership have as great a responsibility to fill our appointed places as the leaders have, and sincere application to the task assigned to us is as necessary as that we have competent leadership. Profiteering through too high dividends belongs in the same category of sin against society as lying down on the laborer's job and demanding twice as much salary as we produce. The professional man who works long, weary hours for a moderate financial return, finds himself wondering when he is confronted with the window-washers foreman, who demands a dollar and a quarter an hour for his men and thirty cents an hour profit on top of that for the company. The professional man must either pay the price demanded or cease his own activities and wash the windows himself. If he were to reason as many industrial workers reason, his conclusions would be something like this, "Why not be a window washer, he needs no period of training, no expensive equipment nor library, gets more money than I do and no responsibility." If he becomes a window washer as a result of this conclusion, some other

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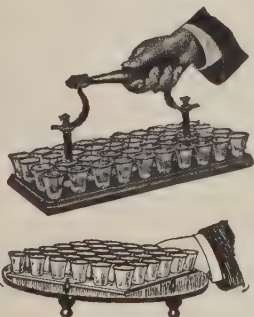
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Organist, First M. E.  
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### ARTICLES AND BOOKS TO READ

"The Home That Laughs in the Gale," Deering, page 39, *Journal of National Education Association*, February, 1930.

"The Church and Modern Migrants," Trout, page 10, *Federal Council Bulletin*, February, 1930.

"Paul's Survey of Grace in Human History," G. Campbell Morgan, page 153, *Record of Christian Work*, March, 1930.

"His Last Week," Barton, Soares, Strong. Hope Publishing (Paper Bound), 64 pages.

"The Holy Spirit," Calkins. Abingdon.

"The Real Jesus," Bishop Fiske. Harper.

"Calvary Today," Bishop Fiske. Moorehouse.

"Worship in Music," Compilation. Abingdon.

### The Expositor:

I enjoy the monthly visits of *The Expositor*. The departments are excellent and suggestive. For my own needs I should appreciate any increase in fresh as well as classical illustrations, which are always helpful to a busy preacher. Frequently your admirable editorials supply this need, and I use them to point a moral or adorn a tale. The textual comments are often suggestive in sermonizing. Good sermons, printed in full, are more appreciated than homiletical advice to men of more experience, perhaps, than that of the self-complacent mentor. Sermons enable us to see how others actually do the work we are always busy with, and if vital and timely, prove very suggestive.

With sincere appreciation of *The Expositor*, and the best wishes for Christmas and the New Year to the entire corps of your workers.

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E. M. Martinson,  
Marion, Indiana.

4406

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Most sincerely,

B. D. D. Greer,  
(Presbyterian) San Antonio, Texas.

Dear Sir:

Inclosed please find a check for \$3.25 for renewal of *Expositor* and for the Ministers Annual for 1930.

*The Expositor* is getting better. I greatly appreciate the Expositions by Dr. Robertson and Gold Mining in the Scriptures. The Annual is of great service and I appreciate it.

Very truly,

Rev. Thomas G. Espy,  
Concord, Georgia.

Dear Mr. Ramsey:

Inclosed please find my check for \$3.25 which includes payment for subscription to *The Expositor* and the Ministers Annual.

In my opinion you have made a long step forward in the December number of *The Expositor*. What you print in the way of sermons for the month have a life in them that is worthwhile.

Very truly yours,

Rev. R. W. King,  
Willits, California.

Gentlemen:

I am inclosing my renewal for *The Expositor* accepting your offer of the Annual, description of which whets my appetite.

I find *The Expositor* an indispensable help in my work. Its suggestions are like the cup of water poured into a "pitcher pump"—soon starting a rapid flow of fresh thought.

With best wishes,

Yours fraternally,

Rev. G. P. Watson,  
Camden, South Carolina.

Gentlemen:

Inclosed find my remittance for \$3.25 for which send me your Annual for 1930 and renew my subscription for the coming year.

My renewal is a testimony to my appreciation of your Annual but a greater testimony as to the place *The Expositor* holds as a very great help in time of need.

Very truly yours,

Fr. Wilson A. Smith,  
Crab Orchard, Ky.

## INFORMATION WANTED

Gentlemen: Just before our Every-Member Canvass each year, we are in the habit of putting on a short playlet to emphasize this campaign, and we are just wondering if you could furnish us with one such.

Our Men's Club of the church meets once each month, and we wish this little playlet, of about thirty minutes, or a little less in length, to put on before this Men's Club. The play should emphasize why and how one should give to his church.

We will appreciate very much any help you can give us in getting a play of this kind.

Glenn Maxwell,  
Y.M.C.A., Bowling Green, Kentucky.

My dear Brother Ramsey:

On Lord's Day evening, January 5, 1930, your pageant, "The Portals of 1930" was presented in the Clay Center Christian Church by a group of young people with the assistance of the choir. A few minor changes were made to fit the locality. An unusually large audience was present and all felt that it was an extremely worth-while drama, benefitting both those taking part in it and those who were watching it.

Thinking you might be interested in knowing where your pageant has been carried through the channels of *The Expositor*, and the appreciation with which it has been received, I write to express my appreciation of it and the message which it so forcefully portrays.

Sincerely your in Christ.

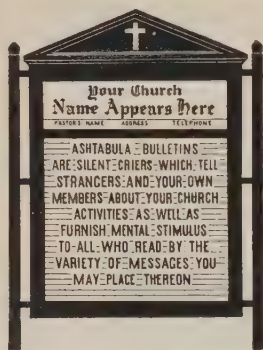
Albert W. Farmer,  
Pastor First Christian Church, Clay Center, Nebraska.

Dear Mr Ramsey:

The three books referred to in your card have been received. I think the Annual splendid—well got up and full of splendid suggestions. If used wisely it should be of great help to any minister. I like the new features of *The Expositor* also—the new addition of sermons. Sincerely yours,

Rev. Charles J. Hollandsworth,  
First Vanguard Presbyterian Church, Raleigh, N. C.



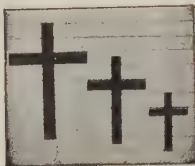


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Dear Mr. Ramsey:

Yes, thank you, I have received *The Expositor* and also the books, and I want to say they certainly are a boon to the busy pastor, and a life saver to the new and inexperienced one. Thank you again.

Sincerely yours,  
Miss Annabe Taylor,  
Presbyterian Church, Marysville, California.

Dear Mr. Ramsey:

Received the Ministers' Annual for 1930 and have scanned the pages fairly well and find it a great Annual, and indeed a great help in making plans and getting new ideas to work from.

*Expositor* also a great help to ministers. Fraternally,  
Hugh M. Riden,  
Knox Christian Church, Knox, Indiana.

Gentlemen:

Your copy of the December *Expositor* has gladdened my heart to such an extent that I wish to subscribe to your magazine again. It is indeed noteworthy that you have been able to secure as your co-laborers such men as Professor Roth and Rev. Lenski, expounders of the positive Christian truths as set forth in the holy Bible. My experience during 14 years in the ministry has been that the people are still (in fact always) eager to hear God's word; politics and social problems are sufficiently discussed in the secular papers.

Please find enclosed check for \$3.25 thus including the Ministers' Annual in my subscription. Sincerely,

F. Albin Heinz,  
Trinity Ev. Lutheran Church, Columbus, Nebraska.

Dear Mr. Ramsey:

Enclosed find my yearly subscription to *The Expositor*—the most valuable work-a-day magazine a preacher can use. With best wishes, cordially yours,

H. C. Mooney, D.D.,  
First Methodist Episcopal Church, Ironton, New Jersey.

## Value and Cost

(Continued from page 828)

deterioration. On some Colonial buildings all these details are made of stone, but when this is done the added cost is so great that Gothic is less expensive.

On the exterior of a properly designed Gothic building only masonry, metal and glass are exposed to the weather, except the actual doors which are wood. A spire is not necessary in order to produce a churchly effect. There is no expensive wood cornice running around the roof. It is not necessary to add a great wooden porch at the front of the building, as in Gothic a few buttresses properly placed will give the front a churchly appearance. Those buttresses, that add so much to the charm of Gothic architecture, if properly used, are not ornamental features. They are structural elements used for the purpose of economy. The use of buttresses permits the use of thinner walls and so saves masonry. Their artistic value need not be mentioned.

We find many churches built in imitation of Gothic that are not Gothic at all. We refer to buildings with pointed arches, with window glass set in wood frames made crudely to imitate stone tracery, with buttresses placed where the whim of the designer dictates and without regard to structural necessity. Such buildings are of the highest cost and lowest value, for they have all the disadvantage of deterioration found in the colonial church without any of the honesty and appeal of that style. They are so openly an ignorant attempt to copy a style of which the designer knows nothing, at low cost, and their false imitations of stone work are so apparent,

# His Last Week

Prepared by

William E. Barton,  
Theodore G. Soares and  
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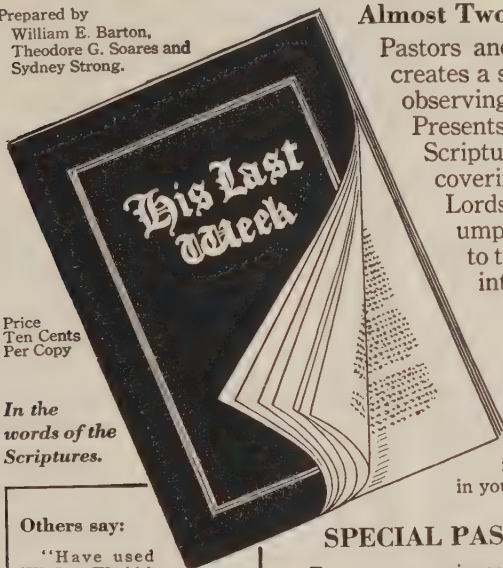
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that they can only produce contempt, or at best indifference, upon the beholder.

The tragedy of these cheaply erected buildings is their great expense. The builders actually defeat their own intention to save money, by saddling their congregation with a building that can be used only a few years and will necessitate another building within a comparatively short time. It is surprising, but true, that the economic life of the average church building in this country is not more than 25 years, yet in England most of the churches are several centuries old. If we look at tables of deterioration, such as Insurance companies and appraisers use in determining the value of existing structures, we find that a cheap brick building has an economic life of from 25 to 30 years, whereas the best brick will have a life of from 50 to 75 years, and good stone will have a life of many times that length. These tables are based upon commercial buildings and have reference to the length of time that a building can be rented in order to produce a fair return on the investment. For church buildings, the contrast between the useful life of a cheap building with that of a well built building costing only a little more is much greater. A well built church should remain structurally sound for centuries and become of greater sentimental value as years pass by and as memorials and associations accumulate. But in order to retain its value over a great length of time a church building should be beautiful to start with. Beauty enhances value and is of the utmost importance for an enduring structure.

It can be readily seen that if a cheap brick building lasts only half the length of time of a well built brick building that its cost will really be excessive in the end, in spite of the fact that it originally cost 6 or 8 per cent less to build.

We could continue indefinitely to point out the slight difference in cost. The great difference is in actual value, between genuine material and inexpensive substitutes. Just as imitation is the sincerest flattery, so is the attempt to make artificial substitutes for natural materials an admission that the natural product is best. When the manufactured article has advantages of its own, it will be sold upon its own merits, and not as an imitation.


The surest way to obtain maximum value at minimum cost is to select the best architect you can find and place confidence in him. Rely on his judgment in technical matters, use only such materials as are genuine and permanent so that the cost of maintenance will be reduced to the lowest possible point. Above all, do not make the mistake of regarding your church building as an ordinary building problem, it is more than an assemblage of materials, it is more than a building designed to house certain activities in a convenient manner, it is the symbol of God's presence here on the earth, it must have beauty, it must express truth, it must show that it has been built with faith and love, or else it will lack emotional appeal, without which it will be of little value, no matter how much it actually cost.

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## In the Cross of Christ

(Continued from page 821)

Yes, let the proud persecutor himself draw near; let him but stand for a moment in the glow of the Cross that he has hated and despised. What a mighty change is quickly wrought upon him! His haughty spirit is humbled, his pride is vanquished. The arrogant persecutor, breathing threatenings and slaughter against all followers of the cross himself becomes the most devoted follower and zealous admirer of the cross.

And then making a hasty mental survey of this world today — we ask —

Where has civilization advanced to the highest degree of perfection? Where has science, literature and art advanced and developed the most? Where are the greatest number of schools, colleges and universities to be found? Where must we go to find homes and asylums erected for the sick, the poor, the blind, the feeble-minded, the orphans, the aged? Where is time, money and strength sacrificed for the erection of highways, railroads and bridges? Where are the endearments of home appreciated the most? Where do we find the greatest number of church-spires pointing upward toward the heavens?

Where? I ask again. Where are all these and a host of other blessings, too numerous to mention, to be found? Among the cannibals in the heart of the dark continent? Among the unnumbered millions of benighted souls in India or China or Russia or South America or the islands of the sea? No. A thousands times No. There is but one answer: Where the cross of Christ is planted and allowed to diffuse its wholesome influence in the heart and life of the individual, the home, the community and the nation. *There, and only there* must we look to find these invaluable blessings.

And yet today that cross retains its wondrous power and its ineffable glory; yet today it rises supreme above the smouldering ruins of mere human effort to lift man out of his sin and degradation to a higher plane of moral goodness. As Shelley has so well observed:

"The moon of Mahomet  
Arose, and it shall set;  
While blazoned as on heaven's immortal noon,  
The cross leads generations on."

Should I not glory, then, in that cross? Should I not cheerfully despise "all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life"



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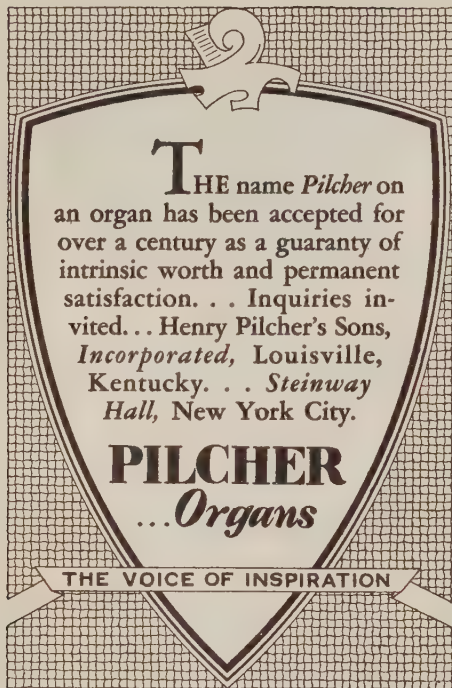
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"No gold have I of goodness stored, eternal life to buy;  
To purchase at such empty price, I've long since  
ceased to try;

My hope is built on better ground, all human worth  
is dross;

I've traveled back to Calvary, and I'm tenting by the  
cross."


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(Continued from page 819)

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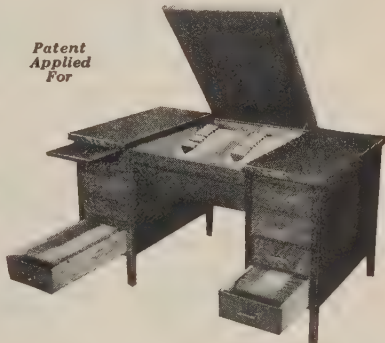
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I wish we could feel the thrill that must have run through the frame of every Jew standing on the banks of the Jordan that day as he looked into that Face, and realized that the ancient prophecy was fulfilled at last, and that the Lamb for Whom the ages had sighed had actually appeared.

*"Behold the Lamb of God which taketh away the sin of the world!"* If only we could hear those mountainous monosyllables as though we had never heard them before! If only we could impress our minds and hearts with the sheer immensity of their monumental phraseology! Listen again!

*The Lamb! . . . The Sin!  
God! . . . The World!  
The Lamb of God!  
The Sin of the World!  
The Lamb that taketh away the Sin!*

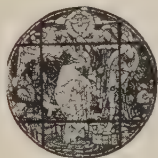
*The Lamb of God that taketh away the sin of the World!*

One thing only remains to be said. *Behold the Lamb of God!* But what does a lamb represent—the lamb of the pastures—the lamb caught by its fleece in the brambles—any lamb? If I were to ask a thousand people to jot down upon cards provided for them the ideas that leaped into their minds at the mere mention of a lamb, the unanimity of their response would be surprising. With scarcely an exception they would write two words—Innocence and Suffering. The lamb stands for these two things—these two and no more.

Now lift these two thoughts—thoughts that associate themselves with the thought of any lamb—to the highest possible plane. Think of Innocence and Suffering, not as they stand connected with the lamb that frisks about the meadows, but as they stand associated with the *Lamb of God!*

And as you lift the thought of Innocence to that exalted plane, you find yourself confronted by an exhibition of innocence such as the world had never dared to dream of until He came. Which, would you say, was the greatest of the miracles? To give sight to the blind? To give speech to the dumb? To give hearing to the deaf? To cleanse the leper? To raise the dead? There was a greater miracle by far than any of these. I would rather attempt to give sight to the blind, or speech to the dumb, or hearing to

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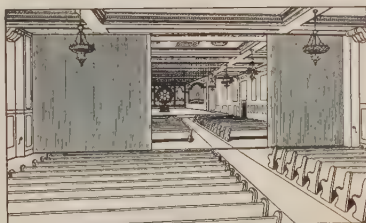


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the deaf, or even life to the dead, than attempt that peerless masterpiece of miracles. It is the miracle of His spotless and immaculate innocence. Think of it! To do no deed that were better left undone! To leave undone no single thing that were better done! To say no word that were better unuttered! To leave unsaid no word that were better spoken! To entertain no thought that were better uncherished! To close the mind to no thought that were better entertained. There you have the superb miracle, the miracle of miracles, the one standing miracle, the miracle of the Innocence of the Lamb!

And, since Innocence and Suffering always go together, it follows that He, the only perfectly innocent one, is, of necessity, the most terrible sufferer the ages have ever seen. It is generally supposed that guilt and suffering go together. But the suffering of Guilt is as nothing to the suffering of Innocence. Guilt sears the soul and blunts the capacities for fine feeling. But Innocence makes us sensitive: it tends to delicacy and susceptibility. Think of the purest, noblest, sweetest souls you have ever met. Those choice spirits are so gentle, so tender and so good that they feel more intensely and suffer more acutely than the guilty can possibly do.

Innocence and Suffering — the two attributes that are associated with every thought of a lamb — are preeminently associated with every thought of the Lamb — the Lamb of God. It follows, as the night the day, that He Who was of absolutely stainless and unsullied Innocence, who was of a spirit so gentle, so tender, so sensitive, that sin was a torture to Him, entered into a Suffering so profound, so desolate and so abysmal, that suffering like it has never been known in this world or in any other. That is why He is called the Lamb of God — His innocence so wonderful, His suffering so terrible.

One final step. For the dark tragedy of human guilt passes through two stages. There is the preliminary stage: the stage in which the guilt of the Guilty is the torture of the Innocent — the father heart-broken at his daughter's shame; the mother weeping over the behavior of her dissolute boy. And there is the subsequent stage, the stage in which the innocence of the Innocent is the torture of the Guilty — Legree tormented by the lock of his mother's hair; Dombey racked in the day of his ruin by the fact that "every loving blossom he had withered in his innocent daughter's heart was snowing down in ashes on him."

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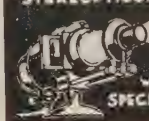
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The second of those two principles — the principle by which, in the subsequent stage, the innocence of the Innocent becomes the torture of the Guilty — leads to **REPENTANCE**. What is it that John Newton sings in his autobiographical hymn?

I saw One hanging on a tree  
In agony and blood;  
He fixed His languid eyes on me  
As 'neath the Cross I stood.

And the result?

My conscience felt and owned the guilt  
And plunged me in despair;  
I saw my sins His blood had spilt,  
And helped to nail Him there.

When these two mighty principles have worked themselves out on this sublime scale, when they have brought the Lamb of God to me, and have led me to behold in tearful contrition the Lamb of God, then the eternal plan has been triumphantly fulfilled. The first of those two principles — the principle by which the guilt of the Guilty becomes the anguish of the Innocent — led the Son of God, like the lamb taken from the entangling brambles and laid upon the stony altar in the place of Isaac, to become the Lamb of God bearing away the sins of the world. And the second of those two principles — the principle by which the innocence of the Innocent becomes the torture of the guilty — leads me to throw myself upon my knees in tearful contrition and yield myself to Him for ever and for evermore.





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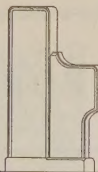
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